# The Methodist Woman

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# THE Methodist Woman

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**Shot K. Mondol, Bishop of Hyderabad Area, South India.**

**Eddy Asirvatham, head Department of Political Science, University of Madras, India, visiting professor at Boston University during 1946.**

**Shanti Badri, an evangelistic worker in the Buxar District, Lucknow Conference, India.**

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# Ambassadors for Christ

*By* **BISHOP SHOT K. MONDOL**

"AMBASSADORS" is the subject I have chosen, because of its vital relationship to peace. If we are to have peace in our world, in our own home and country, and in our own lives, there must be a vast postwar army of men and women willing to go out as ambassadors of Christ to all peoples—ambassadors of good will and reconciliation. St. Paul, in II Corinthians 5:20, says, "*We are ambassadors for Christ,*" and in Ephesians 6:20, "*I am an ambassador in bonds.*" Your dictionary tells you that an ambassador is "*an accredited representative of a sovereign . . . . charged with a special mission.*" The importance of the selection of ambassadors is realized in these momentous times. England, during the war, sent to your country and to ours, Lord Halifax, a recognized Christian gentleman.

It is an honor and a great responsibility to be chosen as an ambassador in political and international circles, but it is a far more gracious privilege to be chosen as an ambassador of Jesus Christ, for the kingdoms of *this world* are of the *earth*, and rise and fall like the houses built of sand by children on the seashores. The tides of destiny wash them away while the kingdom of our Lord *endures*. Napoleon said, "Alexander and I have builded our empires on gold and these have passed away, but Jesus Christ built on love and millions of people would give their lives for him today."

How can one be in chains and be an ambassador? It is a paradox! From a worldly point of view it is impossible. The *world* says, "An eye for an eye, a tooth for a tooth," but *Jesus* says, "*Love your enemies.*" On the cross he said, "*Father, forgive them.*"

Have you ever seen an ambassador in bonds? Bishop Ralph A. Ward, of China, was one. Paul was chained to a Roman guard twenty-four hours of the day, yet his soul was free.

What *right* have we, when we go out to India, China, Japan, Latin America, or when we stay at home and carry the good news to our immediate neighbors, to call ourselves "ambassadors"? Ambassadors must present their *credentials*, their source of authority.

St. Paul was *sure* of his credentials. Time and again he presented them—witnessing of his experience on the Damascus road: "Have I not *seen Jesus Christ?*" That was the source of his authority. "*I was not disobedient to the heavenly vision,*" he proclaimed to King Agrippa. There was *certainty* in his message; his own life carried authority. When you and I speak of our world in the name of our Master, do *we* find that rich, fine, throbbing, living experience? Without this, all else is useless.

John Wesley, though a minister of the Church of England, was unhappy; through duty he went to America with a *cold*, matter-of-fact attitude and no enthusiasm; but when his heart was set on *fire* —"strangely warmed"—England was set on fire, and a new church was born. That *awareness* of the leading, Living Christ is *our* spiritual *authority*, and without it all else is vain, for the world will soon see whether we have that credential or not.

An ambassador must have absolute faith in his source of authority. As Christian ambassadors for Jesus Christ, there is no substitute for our spiritual experience. Unless the cross of our Lord has been applied, all else is in vain.

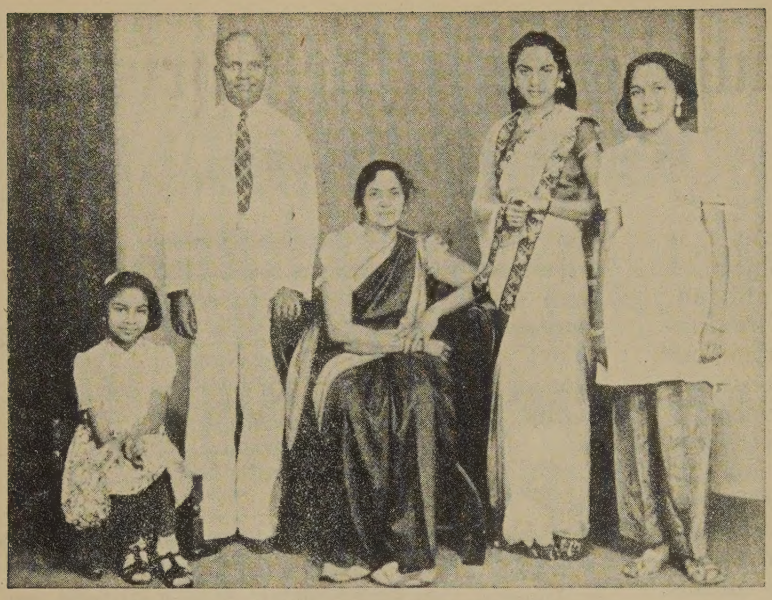
As ambassadors for Christ, we must be ambassadors of good will and Christian fellowship. I need not tell you of our legacy of hatred and bitterness. But, as one of the consultants at the San Francisco Conference said, "The Germans must love the British, and the Americans; the Japanese must love the Chinese; the Hindus, the Moslems; and the Moslems, the Hindus; and both must learn to love the British."

> **"He drew a circle that shut me out—**
> **Heretic, rebel, a thing to flout.**
> **But Love and I had the wit to win:**
> **We drew a circle that took him in!"** [1]

If we want a peace that will be lasting it must be built on the foundations of love and good will. Only as we have peace and good will in our own lives, in our own inner citadels, where the earth-calls of this world cannot touch us, can we go out as messengers of *the* peace and the reconciliation which can be wrought by the gospel of our Lord and Saviour Jesus Christ.

[1] From "Outwitted," in *Book of American Poetry*, by Edwin Markham. Reprinted by permission.

# Problems o



**Dr. Eddy Asirvatham and Family**

THOUGH A MINORITY, the Christians of India are a growing minority. From 4,500,000 in 1921 they increased to 6,250,000 in 1931 and to 8,000,000 in 1941. The rate of increase between 1921 and 1931 was 32.5 per cent, of which 20 per cent was due to conversion. Writing in 1934, Bishop Stephen Neill said, "About 100,000 converts are added every year; this means that on an average a convert is baptized every five minutes throughout the year." Speaking more recently Bishop B. T. Badley, of The Methodist Church, has said that the number of conversions every year is 200,000. There is a distinct move toward Christ and his kingdom in many parts of India—especially in the Andhra Desa.

### The Urgent Need for Unity

Although a growing minority and an increasingly influential minority, the Christians of India are not a homogeneous body. They come from different racial stocks, communities, and castes, and are at different levels of social, educational, and cultural development. There are linguistic and provincial differences as well. While Christians have their national councils and conventions and meet periodically as members of one religious faith, they are not altogether free from parochialism and narrow-mindedness.

There is as yet no Indian Christian community sense, even among Protestants, let alone Roman Catholics. Yet it is as clear as day that if the Christian church in India is to have an assured future, Indian Christians should band together, both for the purpose of presenting a united front to the non-Christian world and for the purpose of self-help and protection of their legitimate interests. No true Christian would want Indian Christians to become narrow and selfish . . . . working contrary to the interests of the country as a whole. Yet Christians need organization and unity for the protection of their legitimate rights and interests—for securing a fair share in government posts, protecting their civic and economic rights, and preventing undue discrimination against them. In the securing of these ends, care should be taken not to betray the interests of India as a whole. A true Christian is one who knows how to order his loyalties. The Christians of India are bound to win the love and gratitude of their fellow countrymen by adopting a right attitude toward national questions, buttressed by the right kind of action.

If the Christian community is to become more homogeneous, caste distinctions should immediately go. One rejoices to find that caste among Christians in North India has disappeared for the most part. But in the south, where the majority of Indian Christians are found, caste still has its votaries. Until the whole of the Indian Christian community becomes intermarriageable, there is no likelihood of its becoming strong and homogeneous. Already, among educated Hindus and city dwellers, caste is losing its vigor. It is necessary that Christians should place themselves in the forefront in the crusade.

Thanks to the efforts that have followed the Lindsay Commission report on Christian higher education in India, the sharp distinction between educational and evangelistic work is gradually disappearing, and more and more Christians are attracted to village work. Another potent factor working in the same direction is the philosophy and work of Mahatma Gandhi and his followers. A great national and Christian service Indian Christians can render at the present juncture in the history of the country is to furnish thousands of elementary schoolteachers, rural workers, nurses, midwives, health visitors, and doctors.

# he Christian Church in India

*By* DR. EDDY ASIRVATHAM

A further way of promoting unity is to enable Indian Christians to have an intelligent understanding of their denominational differences and remove whatever stands in the way of their coming together as Christians. Many of the differences are altogether superficial.

It is sometimes claimed that Indian Christians themselves want these differences. But those who want them are often those who stand to lose if any effective church union should come about. A scheme like that of Dr. E. Stanley Jones' has much to commend it. A federal union, as suggested by him, can go a long way in cementing our differences. But the likelihood is that it will leave things pretty much where they are. In India we need more of an organic unity without sacrificing fundamentals.

Both for membership in the church and as a basis of church union, agreement on the following should be enough: (1) faith in a God who is holy, loving, righteous, and forgiving; (2) faith in Jesus Christ as the supreme revealer of God; (3) faith in the power of Christ to help men to live a life of victory over sin; (4) faith in the Bible as containing God's message to man; (5) faith in the church as an organization for the realization of a divine purpose; (6) faith in the capacity of man, in co-operation with God, to realize, at least partially, the kingdom of God here on earth; (7) faith in the ultimate triumph of good over evil.

Our guiding principle in matters of church union should be: "In essentials unity; in nonessentials liberty; in all things charity."

### Integration of the Christian Church

The church in India requires not only to be united but also to become completely domiciled in the country of its adoption. As things are at present, the church is not sufficiently integrated into the life of the country as regards music, architecture, forms of worship, and the like. India does not want an imitation Christianity. There is no reason why an Indian should pray and worship exactly like an Anglican, Presbyterian, Baptist, or Methodist.

India wants not only an integrated Christianity, but also a simplified Christianity—one that goes back to Christianity as it was in the first century A. D., expressing itself in daily deeds of justice and mercy. There is urgent need for the simplification of Christian doctrines.

If the Christian church in India is to become strong and virile it should have the courage and vision to experiment with the truths of Christianity. The church in India might want to experiment with the teachings of Jesus on nonviolence. Since the people of India in general are not much impressed with the Western arguments for war or with the outcome of World Wars I and II, so long as the Christian world is unable to find a suitable alternative to war which will be infinitely superior to nonviolent resistance (known as Satyagraha in India), they have no right to criticize Gandhi's philosophy of nonviolence.

Another direction along which development might take place is the incorporation of ashrams into the church organization. Asceticism in and by itself has no value whatever. Yet the Indian sentiment is very much in favor of the Hindu ideals of poverty and chastity for its religious men. While the Christian ashram should not be an exact replica of a Hindu ashram, it would provide ample opportunity for prayer, meditation, and unhurried thought and study followed by Christian action. Its emphasis would be on simplicity of life, corporate living, and the sharing of material goods to the utmost practicable limit. The only qualification for membership would be love and loyalty to Jesus Christ.

One further direction along which experiments might be tried is the utilization of *laymen* in the direct service of the church. Bringing non-Christians to a knowledge of Christianity or of giving them training in Christian life and conduct is not an exclusive function of the clergy. India does not want to build up a professional class of priests.

### Conversion Versus Proselytism

Conversion versus proselytism is a question that is coming up to the forefront more and more. Mahatma Gandhi has said more than once that in a free India, Christian missionaries will be welcome to do educational, medical, and social uplift work, but not to carry on proselytism. A Christian worker should take pains to see that those who turn the Christianity from the non-Christian faiths do so from the highest possible motives. Like Caesar's wife the Christian preacher or missionary should be above suspicion.

But the Indian Christian should insist upon complete freedom of conscience in a free India, including the right to change his faith. Even if people turn to Christianity for the sake of educational advantages, the improvement of economic conditions, or the enchantment of social status, the arm of the state should not be invoked to prevent them from doing what they wish to do. For one thing, many of them have little or no chance of improving their material lot in the situation in which Hindu society has placed them. Human motives are often mixed. To invite the state to deal with matters of this nature is sure to lead to abuses and shake one's faith in the neutrality and impartiality of the state in matters religious. Evangelization is the very core of Christianity. We have the duty laid upon us to make known to all the love and message of Jesus Christ.

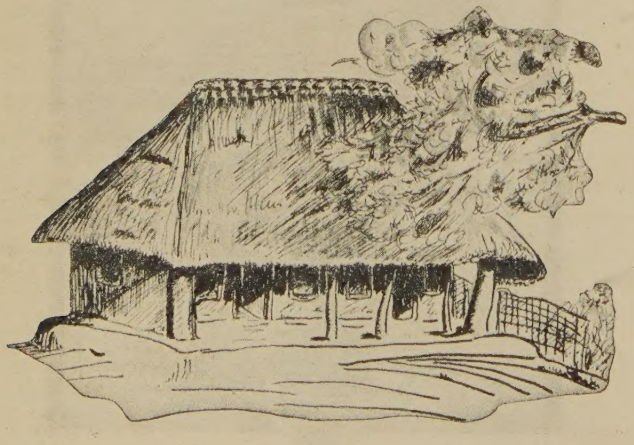
The Christian worker needs to be especially careful in dealing with mass conversions. Dr. John R. Mott is right when he says that more depends on what you do *before* you evangelize and *after* you evangelize than *when* you evangelize. We have no right to baptize people in large numbers unless we take care to make ample provisions for the *moral* and *spiritual* growth of converts as well as for their educational and economic improvement.

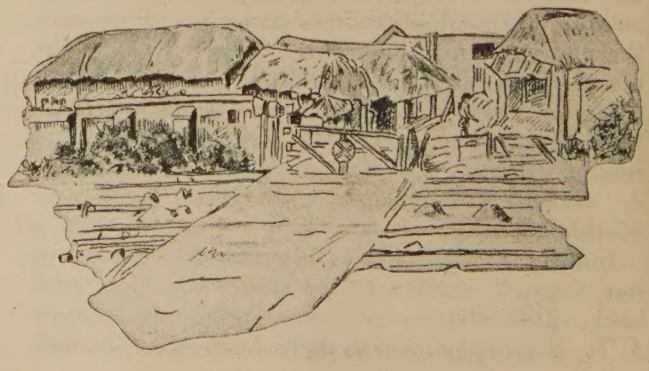
### An Educated Ministry

The Christian church in India cannot become really strong unless we produce an educated and consecrated ministry. The educated clergy are the pride of such countries as Scotland. Why should not the same be true of India? The Christian church in India should demonstrate to non-Christians the urgent importance of an enlightened priesthood—a priesthood that will redeem religion from mere superstition and morality from mere conventionality. If God is a Spirit, they that worship him and those who help others to worship him should worship him in spirit and in truth.

### Church and State

We do not want a church that basks in the sunshine of official patronage. A Christian church should have the courage of its convictions. It should prophesy right things rather than smooth things. To this end it should free itself from the trammels of the state and particularly of a foreign government that is not rooted in the love and affection of the people. The fact that an Indian is a Christian does not make him a natural ally of Britain. Merely because he is a Christian he is not called upon to support everything Britain may do or not do in relation to India. He should ally himself whole heartedly with every movement that stands for the freedom and self-respect of his country and the establishment of a reign of peace, justice, and equality in the world.





The timid ones among us are afraid of what may happen to the Christian church and the Christian community when India attains political freedom. But those who understand the true meaning of Christianity and the tolerant spirit of the Hindu have no such fear. What little persecution there may be may really revitalize the church and help to get rid of the dross. It may turn out to be a blessing in disguise. The Christian Indian can make a much greater contribution to a free India than to a subject India. A religion that calls upon its followers to sacrifice *everything* for the sake of others ought not to be timid and weak-kneed.

### Social Salvation

If Christianity in India is to have an assured future, it should not confine itself exclusively to the question of individual salvation. Social salvation is just as important. More than any other religion Christianity believes in making its influence felt in every department of man's life—domestic, social, economic, and political. The Christian church in India should devote as much attention to Christian economics, Christian politics, and Christian sociology as to Christian ethics and Christian theology. We want a Christianity that can touch and transform every aspect of man's life into the image of Jesus Christ.

### The Permeating Power of Christianity

A final task to which the Christian church in India may direct its attention is the putting of a Christian content into non-Christian faiths. It may be that old bottles of Hinduism and Mohammedanism cannot hold the new wine of Christianity. But we can do whatever is possible in Christianizing the non-Christian faiths. God works in mysterious ways, and the permeating process of Christianity may be one of those ways. One rejoices to find that already Christian standards are being increasingly recognized as the touchstone of conduct. Sin is no longer looked upon as a mere weakness or illusion but as a solemn reality, as a hindrance that comes between God and man. The challenge of a Christlike character is being widely accepted all over India. To the passive qualities of character, in which the Hindu has always excelled others, he is adding such active qualities as courage, manliness, co-operation, and truthfulness. The Christian ideals of service and sacrifice are making inroads everywhere; and there is a tremendous passion for liberty, justice, and equality. The citadels of caste are crumbling, particularly in cities and towns, among the educated people of India. The conscience of the Hindu has been aroused to the iniquities that in the past he has heaped upon the untouchable and the depressed class men. His conscience is also touched with regard to the marriage of the immature, the unequal standards of moral conduct for men and women, the time-old prohibition of widow remarriage, unhygienic ways of living, and the dedication of girls to temples to a life of prostitution.

If a Christian cannot rejoice in all these changes, he does not know his Christianity. The more Hinduism purifies and revivifies itself, the more should we rejoice as Christians. There is no question of the Hindus' stealing our thunder. If we know and live our Christianity fully and wholeheartedly, we can rejoice with all those who seek to bring about a better order of things. Faithfulness and loyalty to Jesus Christ and his kingdom may not always lead to immediate results. But we have confidence that if we persevere in our faithfulness and loyalty, some day the walls of Jericho will come tumbling down—the walls of secularism and sectarianism, of racialism and imperialism, of war and agression, both in Christian and non-Christian lands.

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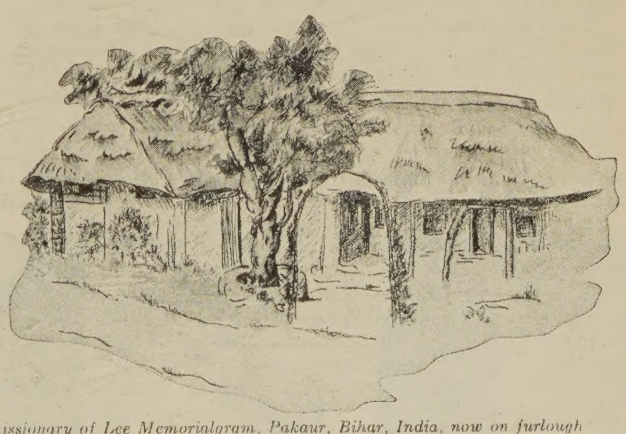

*Pictures taken from original drawings supplied by Katherine M. Kinzly, missionary of Lee Memorialgram, Pakaur, Bihar, India, now on furlough*

# A G.I. Looks at Rural India

*By* **WILLIAM N. KENNEDY**

I WISH that more Christians could share some of the experiences that I have had in the past two weeks. It would certainly give them a greater sense of the glory, power, and love of God and his Son, Jesus Christ.

I am visiting some Methodist missionaries in India while on leave from the army. They have been kind enough to let me accompany them on trips through their district; so I have seen some of the most wonderful things that a Christian could see. I have seen people, poverty-stricken and held down by the caste system, yet serene and happy in the knowledge that Jesus died on the Cross to give them eternal life. A thoughtful person can walk through an Indian village and separate the Christians from the non-Christians. It is not that Christians have any kind of tangible marking, but it is that the love of God shines in their eyes.

One Saturday afternoon I started out with two missionaries for a small village. We had eighteen miles to travel, and the roads were so bad that we had to walk about half of that distance. Arriving at the village of Dun Soin about 7 P. M., we were heartily welcomed by the local preacher—an elderly man and a true Christian. It is unfortunate that there aren't more Christians like him all over the world. The good man and his wife gave us our dinner and a bed for the night.

Sunday morning, after a cup of tea, we went to another village about one and a half miles away. As we approached this village (Mohunpore), the whole Christian population came out to meet us. The leaders of the group came carrying a basin, a jug of water, and a towel. We stopped to greet them, and they washed and dried our hands. This is a sign of friendship and of great respect among these village folk. After this, they took us to the schoolhouse that they had built for their Christian children and those of near-by villages. Here the missionaries led us in a hymn and prayer, after which we went out in the courtyard to have the Sunday morning worship service. As we left the schoolhouse one of the missionaries noticed some markings on the wall which were put there to ward off the evil eye. He talked with the people about them, and in a few minutes several men sheepishly came up to scrape the markings off because they realized that such things were not Christian.

The two missionaries, the local preacher, and I sat on two beds that had been set up there for that purpose, and about fifty Christians arranged themselves on the ground in front of us. I don't believe that any Methodist minister in the world has ever delivered a sermon to a more attentive congregation than this. It was wonderful to see the expression on the faces of these Indian Christians while they were learning of the love of Jesus. It did my heart good to hear them read from the Bible, pray, and sing hymns in their native tongue. I could not understand a word of it, but it filled my heart with joy to hear these Christians praising God in Hindi.

I wish that you could have been there to see them bring in their offerings. One by one they got up and went off to their huts. A few of them brought money, but most of them came with rice and other grains which they put in separate piles before the local preacher. I wish that I knew words with which I could tell you how full my heart was as I sat there on that bed in this small village, watching Christians giving to the support of *their* church.

After this service, which lasted about three hours, we started back to Dun Soin. Most of the congregation followed us all the way back. This is also a sign of friendliness and respect. To get to Dun Soin we had to ford a river. On the bank of this river we stopped and commenced to take off our shoes and socks, but no—our friends would have none of that. *They* took off our shoes and socks, carried them across the river where they dried our feet and put the shoes and socks on for us. If any of you think that you are tough, that you could go through something like that without being deeply moved, you are mistaken!

Three of the women of the mission held a Women's Institute in Buxar, Bihar, recently. They didn't expect many to attend because the Indian women don't leave home very often. The position of women over here is a lot different than it is in America. A lot of women are never allowed to leave their own courtyard. Twice as many as were expected came. These fifty-three women, who had never been used to sitting still for more than ten minutes at a time, sat for hours listening to the Bible stories that most of us know so well.

It is things like this which bring home to me the immense amount of good that missionaries are doing over here. It is criminal that there aren't more of them. There are hundreds of villages in this district that want to become Christian. The only reason that they haven't is that there just aren't the workers to teach them. There is also a great need for trained doctors, nurses, teachers, agricultural workers, and technicians in the mission field.

**Women's meeting in home of first convert, Nagra Circuit, Ballia District, India**

**Medical staff, Vellore, India, preparing to leave for village work**

# EVANGELICAL YOUTH MEET IN HAVANA

*By* **HELEN L. JOHNSON,** ***Secretary of Youth Work****

EVANGELICAL youth of Latin America met in Lima, Peru, in February, 1946, for their first congress. It was decided that as soon as eight nations had affiliated their youth associations with the Union of Evangelical Youth of Latin America (*Unión Latinoamericano de Juventudes Evangélicas*—ULAJE) it would be officially recognized. It is necessary for any country seeking membership to have a functioning interdenominational youth program. This goal was achieved two years ago when Bolivia became the eighth country to join. The countries now participating are Argentina, Bolivia, Brazil, Colombia, Cuba. Chile, Mexico, Puerto Rico. and Uruguay.

ULAJE held its first assembly in Havana on August 4 and 5. We predict a fine future for this organization as foundations have been carefully laid. The leaders have assured success by moving slowly in developing plans and procedures. It will be of interest to our readers to learn that the Rev. Gldo Sanchez, of Puerto Rico, is the newly elected president of ULAJE. Mr. Sanchez is the pastor of the Methodist Church of Arecibo, Puerto Rico.

Nineteen countries participated in the Second Congress of Evangelical Youth in Latin America in Havana, from August 5 to 11. The United States and Canada were represented by six fraternal delegates from the United Christian Youth Movement. The opening session was spectacular, for approximately six thousand persons met in the great amphitheater of Havana. Never before had a congregation that large come together in Havana under the sponsorship of Evangelical youth. The beauty of the night and the inspiration of Christian fellowship combined to make it a never-to-be-forgotten experience. Clear and convincing were Christian youth of nineteen countries singing in three languages "A Mighty Fortress Is Our God." This great meeting was a tangible expression of the several addresses declaring that the hope of the world is in Jesus and his way of life.

The theme of the congress was "Christian Youth and Liberty." There were six commissions in which various phases of the theme were considered: Personal Liberty. Religious Liberty, The Social Point of View, The Economic Aspect, The Political Phase, and The Educational Realm. We quote from only three reports although each one provoked much thought and discussion. A discussion of the political phase led to the decision that "we affirm the importance of world solidarity. Rather than citizens of any one nation we are citizens of the world. We think that this principle of world citizenship is a requisite for the reign of God on earth." It was generally accepted that religious liberty includes the following prerogatives to worship God according to religious conscience, to propagate religious faith by the oral and written word, to educate children in the faith of the parents, to voluntarily change religious affiliation, and to acquire and own property for the above mentioned ends." Those interested in liberty from the social point of view recommended the establishment of "study groups with the purpose of detroying existing social prejudices between two or more American countries due to past historical events."

Those who planned for the congress recognized the occassion as a rare opportunity for the Evangelical Christian youth of the United States and Canada to become better acquainted with leaders in Evangelical groups of Latin America. Accordingly Havana was host to a United Conference of the Evangelical Youth of the Western Hemisphere. The purpose of the hemisphere conference was "to strengthen the ties of Christian fellowship among the Evangelical youth of the Americas; to exchange ideas as to possible projects of mutual co-operation; and to promote the ecumenical spirit by means of worship, plans of united action, and an exchange of methods and experiences of the work with young people."

One of the most interesting sessions of the United Conference was a panel discussion of youth movements of the hemisphere by representatives from the British West Indies, Latin American countries, Canada, and the United States. Christian youth movements are getting started in every country having delegates at the conference. In the United States and Canada they are older, while in Latin America they are gaining strength steadily. It is significant that each country has one or more publications as a means of expression.

Concern for the suffering peoples of the world and identification with them came by expressions of sympathy for the Evangelicals of Spain who had been persecuted and for those of Chile and the Domincan Republic who were in need because of recent earthquakes.

Among the leaders and personalities of the three conferences were: Mrs. Maruja I. de Lurá Villaneuva (Argentina); Rev. John A. Mackay (United States); Dr. Gonzalo Báez-Camargo (Mexico); Dr. W. Stanley Rycroft (United States); Dr. Alberto Rembao (United States): and Dr. Chester S. Miao (China).

It is quite natural for the Christian to defend *liberty*, for Christ brought the supreme truth which makes men *free*. Mr. Miao emphasized the thought that we are now at the crossroad where we must choose between peace or destruction. It must be "A Christian world or no world." Evangelical youth not only of Latin America and the United States, but indeed of all the world, have the same hopes and problems as they face the world of tomorrow. They would build a world in which men find freedom in Christ, thus enriching all of life. Herein lies hope for the years ahead.

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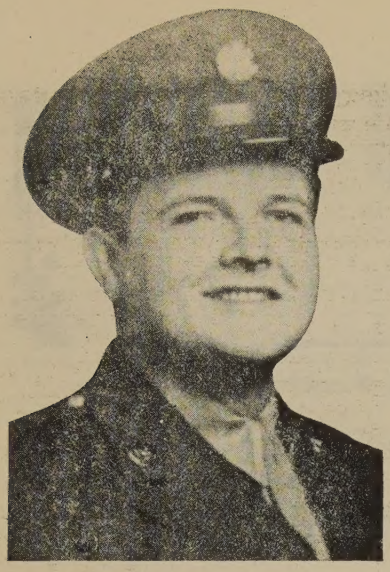
* Miss Johnson attended the conference as official visitor of the Woman's Division of Christian Service, and prepared the above article especially for THE METHODIST WOMAN.



# A G.I. FURLOUGH IN INDIA

*By* ROBERT M. MARING*

AFTER FLYING FROM CHABUA ASSAM to the large city of Calcutta, I met Rev. H. E. Dewey, who is a missionary at Pakaur, Bihar. I enjoyed talking to him and hearing his advice about my future education before returning to India as a missionary. My friend, Dick Martz, and I then departed in order to eat and catch the evening train out of Calcutta on our way to visit Rev. and Mrs. J. L. Kinder. We arrived in Arrah, Bihar, the next morning about seven o'clock. From the train we rode to the house by bicycle-rickshaw and were given a very friendly greeting.

Brother Kinder's house is a large structure of brick and steel which has been standing for a number of years. Across the front, both upstairs and down, is a nice concrete porch which extends from one side to the other. The house has six fair-sized rooms and several smaller ones, with a homelike atmosphere. The room we occupied has an interesting history. Two missionaries have been born there of missionary parents. One is the daughter of Bishop J. Waskom Pickett, and the other a son of Rev. F. M. Perrill, editor of *The Indian Witness*, a Methodist paper in India.

The first day while at Arrah, we visited the mission school which is run by Miss Maren M. Tirsgaard, and witnessed the fine job being done there. It is quite remarkable that only a meager number of her 225 students are non-Christians. That evening a very touching scene took place, which people back home should know about. Some little children had to be told that there was no more money for their support at the school, and that they would have to return to their villages. This was a terrible thing to do, but because of a lack of money it had to be done. It was heartbreaking to look at the tear-stained faces with the knowledge that the answer would have to be "no." After praying with the children and consoling them, Miss Tirsgaard said they could stay on a few days, and she would see if something else could be done. Surely people would be more generous in giving to missions if they were to see such episodes which occur quite often.

Another thing which people should see is the fruit which is brought forth: men, women, and children who have been transformed by the power of God. I have heard of many, many occasions where idol worshipers have come to know Christ as their Saviour, and have gone home and cast out their Hindu gods. I met Miss Badri who shows by her actions and the look on her face that she is a Christian. A Sunday-school class of a church in America paid for part of her education, and can be assured that their money has not been spent in vain for she is the assistant to Miss Mabel M. Sheldon, one of our missionaries. During the short time I saw her she impressed me as having a deep love for Christ and for those who need him so much. This should be an inducement to put your money into this work, because it brings forth fruit into eternal life.

After a restful night we arose early for morning prayer, which is a custom at the Kinder home, as it

***(Top row):*** **Student, Miss Mabel M. Sheldon, Rev. G. M. Massey, Ram Dari, Robert M. Maring, Mrs. J. L. Kinder, and Christian worker. Miss Shanti Badri is seated on the right in the front row**

* Mr. Maring, now a student at West Virginia Wesleyan College, Buckhannon, West Virginia, plans to return to India as a missionary.

is in the homes of the other missionaries I visited. This little devotional service consisted of a song, Scripture reading, comments, and prayer. We sat on the rug in the living room and enjoyed the prayer service in spite of the fact that it was in Hindi instead of English.

While looking at the Arrah church that morning I met Rev. G. M. Massey, Indian district superintendent, and his wife. The church is constructed of stone and looks as if it would stand for many, many years. This church was built almost entirely by the contributions of the Indians themselves, and this is commendable. The Indian church will continue to grow strong as its members assume more responsibility for spreading the gospel of Christ to their countrymen. Until then, which will be some years from now, we who are Christians must give freely of our time and money to spread the light o the gospel of God's Son throughout the darkness of India. This should be counted a privilege rather than a duty.

During our furlough Dick and I saw many things of interest, including the Hindu holy city of Benares. After seeing real Hinduism with its lewdness and filth as it is practiced by the masses, I have a greater desire to speedily return to preach the glorious gospel in order that these people may partake of the more abundant life in the Lord Jesus Christ.

While in Lucknow, one of the nicest cities of India, we stayed with Rev. and Mrs. W. J. McLaughlin, who showed us many points of interest. Mr. McLaughlin is head of the Department of Religious Education in Lucknow Christian College, and also pastor of a large Methodist Church. We also saw Isabella Thoburn College (for girls) which is supported by the Woman's Society of Christian Service of The Methodist Church. I met a number of missionaries in Lucknow. Bishop Clement D. Rockey is a real Christian who is very busy about his Father's business.

Of the numerous things I saw, that which stands out in my mind most of all is the trip into the villages with Rev. and Mrs. Kinder. I was glad to have the trip, because I believe God has called me to that type of work. The village meetings are different from ours in that they are outdoors. The people sit on a rug which is spread on the ground. Most of their songs are sung to Indian tunes, for that is more appealing to them. Words telling the story of Christ's life and death are sung to these tunes and probably you would be surprised at their length (ten or more verses). This is a good type of song because it teaches the gospel story. Of course these meetings include prayer, Scripture reading, and a gospel message.

Sunday morning we arose early, ate, had morning devotions, and started off for a busy day, going from one village to another. I want to mention one of those meetings held in Gangoli, a Hindu village. These Hindus apparently had been impressed by a gospel message or by the life of some Christian, and had asked to know more about Christ. A local preacher had been sent there to show them the way of life eternal, and on that day Brother Kinder was preaching to them. It is certainly good to know of the hungry hearts that are searching for the peace which passes all understanding, and to know of the missionaries who are on the job preaching the gospel which gives that peace.

That evening Mr. Kinder conducted a service in Phailadi, the town in which we were staying, and in the meeting to back-slidden Christians confessed their sins and seemed to warm up considerably. I thank God for the power of the Holy Spirit which convicts of sin the world over, and also brings that awareness of the nearness of God. I couldn't understand any of the language, but I could feel the presence of God and was greatly blessed.

Other missionaries I met at Arrah were Miss Mabel M. Sheldon, who is doing evangelistic work in the vicinity of Buxar, and Rev. Tom Wolcott, who soon will take over the Kinders' work when they return to the States for a furlough.

I thank God for the many blessings given me on this trip, for the fellowship of some very wonderful Christian people, and for the bits of information I have gained about the building of the church of our Lord and Saviour Jesus Christ in India. These things have certainly increased my zeal for missions, and I hope that you people back home will get a clear vision of the needs on the mission field. If you do, you not only will give very generously of your money, but you will support the missionaries with your prayers. This is indeed an item of great importance. Perhaps you should

(*Continued on page 27*)

## THIS IS INDIA

*By* GRACE NOLL CROWELL

Millions upon millions dying in the night!
Swarms of human beings seeking for the light,
And each important, precious in God's sight!

This is India, and this her vital need:
For body and spirit—food on which to feed,
And the light they cry for, with so few to heed.

"Go ye into all the world," the Master said.
Give them the living water, and the bread
That they may be sustained and comforted.

That they may know our Saviour as their guide:
That they may walk close by his riven side,
And know his saving power. The world is wide,

And the time is brief—O Hearts, respond today,
There is much to do, and no time for delay.
We each can serve and love and give and pray.

We dare not fail the blessed One who came
To kindle in the world a living flame.
God, help us reach dark India, in Christ's name.

# VILLAGE WORK IN INDIA

*By* **SHANTI BADRI**

AGAIN I AM WRITING to tell you of the work that we are trying to do for our Master. I have been here in the Buxar District for several years. Again and again I thank God for this privilege of serving him, and for the friends in America, interested in our country, who make possible this work.

District work is by no means easy, and it requires infinite patience and courage for the defeats that one so often has to meet. The present war has affected our work as everything else, but with our eyes on him, he helps and guides us in every way.

Our village Christians have reached the stage where they are willing to make arrangements for their boys' education, but it is still a struggle to get them to send the girls to school. We are glad to say that several of our district girls are in the Arrah middle school, where every year we send boys who have passed the lower primary school. One of the village boys is studying for the high-school certificate examination this year, as will another next year.

A problem frequently faced is non-Christian weddings. This is the most difficult thing to persuade them to give up and causes us much discouragement.

There was rejoicing for many when one of our high-school village boys was married according to Christian rites. His big brother, who has learned to love Jesus, helped make it possible for the girl to attend school for a few years, and then he assisted their plans for a Christian wedding ceremony.

This year we had two institutes for our village women. They came happily and we had a good time together. They all stayed in our home and slept on the floor. It was thrilling to see the joy with which even the old women learned everything. Many learned to pray for the first time! They also learned to say grace before each meal. We all ate and lived together in Christian fellowship. The women would not leave us alone even for five minutes. We thank God for their response, for there must be Christian teaching in India in order that the homes may be Christian.

Two institutes were held for men also. These were happy and blessed weeks for all. We love to teach them parables from the Bible. How they enjoy these periods. While retelling the parables before the group, they all add their own interesting and valuable comments.

Hygiene is taught with emphasis on causes, symptoms, and prevention of the more common diseases. Our village men, who work in shoe shops of Calcutta, often come home with tuberculosis. Every year the villages are attacked by cholera and smallpox. Some of the people still believe these are caused by evil spirits and call in the witch doctors to drive away the evil ones. We warn against the use of intoxicants, and by means of posters, pictures, and stories teach what bad effects they may have on the mind, body, and soul of our people.

These institutes for men and women are most worth while. One woman told me that her husband and mother-in-law have treated her kindly since they attended the institutes. Another old mother said: "Please pray for my son that he should not beat me any more. I believe that Jesus can change my son's heart." This old woman walks long distances in order to attend the meetings.

We had several Christmas celebrations this year in different places in the district. The biggest one was attended by seven villages. School children, as well as men and women, walked in from all directions with their masters, some carrying the Christian flag, some playing in a band, and others singing Christmas songs. How they all enjoyed the sports in which both the children and adults took part! The Christmas drama presented by the students and the masters was thrilling, and every item on the program gave the Christmas message.

Besides these, we have been helping in the camp work. This year we have camped in two new villages. It is very necessary that the people be taught about Jesus Christ before they receive baptism. We have been having short camps in the old villages and have given them advanced courses on the Bible. It is soul-satisfying to see the village men and women worshipping Christ and praying to him without any fear or hestitation.

This year we have also emphasized stewardship among our village Christians. Somehow or other our Christians are quite backward in giving for Christ. We feel that the more they give in his name the more they will love him. It is good to see them bringing their little baskets full of rice, corn, and other things. Some put in money, also. After the harvesting seasons are over we often have special services with them, and give them an opportunity to bring their offerings. The more we explain to them how, and for what purpose these offerings are used, the more happily they give. We also tell them that the friends in America who are concerned about God's kingdom in India always put away a part of their income for God's work, and thus the expenses are paid for the mission schools, hospitals, babyfolds and other Christian activities.

Every year we have the Good Friday service n a central place, so that the people and the school children can easily walk in and attend it. Most of the people fast on that day. One man from each village is prepared to take part in the service. On Easter Sunday all the teachers have services in their villages. So far it has been only possible once to have a big gathering as we had at Christmas, although we know it is very necessary. Unless we can put before them the Christian festivals, we cannot expect them to give up their old ones.

We often encourage our village people to take their sick ones to the hospitals. You will be glad to know that they are gradually learning to use medicines when necessary and have faith in the power of Jesus Christ. One young man came home seriously ill from Calcutta. Everyone in the village expected him to die. The teacher was guided to collect the people in the sick man's house and pray for him. The teacher read to them from the Bible several miracles of Jesus and told them to pray to him, because he was the same yesterday, today, and forever. How they all prayed! Without any hesitation or embarrassment, sometimes until midnight, men and women alike prayed, and Christ did heal the sick man. We all praise him for this. The village has a new atmosphere now. The head man of that particular village said to me, "We have great faith in Jesus Christ, and we are going to celebrate Christmas with a new joy and reverence."

I hope that through this letter you will catch an idea of the nature of our work and some of its difficulties and joys.

In a few days we shall be having our Village Teachers' Institute, when we all get together to study the methods of teaching, as well as for spiritual refreshment. It is a time of good fellowship with God and with each other. Our masters, living with their families in scattered villages, are largely deprived of that deeper fellowship found among Christian leaders. We also have outside speakers and learn new songs at this time.

Again, I must thank you for making it possible for me to stay here and work among these village Christians whom I have learned to love and understand. I am also grateful for your prayers, for I know I could not go on working the way I do if I did not have prayer help from my friends.

**Village school, Buxar District, India**

**Rev. J. L. Kinder instructing inquirers in village of Gangoli, Buxar District, India**

# "Information Please" on India*

## I. INDIA AND ITS PEOPLE

**PRESENT SITUATION**
**(Political)**

### DO YOU KNOW THAT:

1. India is the second largest country in the world in population, the seventh in area. It contains one fifth of the human race—389,000,000 people. Half as large as the United States, it has three times as many people.
2. New Delhi has been the capital of India since 1926.
3. The three largest cities of India are: Calcutta—population 2,109,000—about the size of Philadelphia; Bombay—population 1,490,000—about the size of Los Angeles; Madras—population 777,000—about the size of Boston.
4. A Hindu is a person whose religion is Hinduism. Hindus are Indians but not all Indians are Hindus.
5. There is no connection between the Indians of India and the American Indians.

### DO YOU KNOW THAT:

6. Like Europeans and white Americans, Indians belong to the Caucasoid family, one of the great physical groups into which mankind is divided (the others Mongoloid and Negroid).
7. Eleven major languages are spoken in India. Of these the most important is Hindustani. Six million Indians speak English. Practically all well-educated Indians speak extremely good English.

### DO YOU KNOW THAT:

8. The typical Indian, the peasant, lives in a one- to three-room house made of mud or sun-dried brick. In cities, the very poor live in hovels or tenements. Middle-class homes are of kiln brick, often two stories built around a courtyard, offering more privacy to the family. Wealthy people have spacious homes, often with beautiful gardens in the courtyards.
9. Traditionally, a woman's place is distinctly in the home. But increasingly women are taking their places in professional circles throughout India.
10. *Purdah* is the seclusion of women. When a woman of the higher classes appears in public she is heavily veiled. No man may see her face except her husband and immediate family. Like other old customs *purdah* is beginning to go out of fashion.
11. The Indian death rate is one of the highest in the world. The average life expectancy is twenty-seven years in India against 62.6 in the United States.

### DO YOU KNOW THAT:

12. Causes of the high death rate in India are poverty, malnutrition, lack of adequate public health work and medical facilities. There is only one hospital or dispensary for every 40,000 persons.
13. Only about two fifths of the population of India get enough to eat.
14. Only fifteen per cent of the population of India can read and write.
15. India has about 189,000 primary schools with an average enrollment of fifty-two pupils. Most schools are poorly equipped. India has eighteen universities, three of which are in the Indian states.
16. For thousands of years religion has been the keystone of Indian society. To an Indian, religion does not mean just going to church or believing in any particular god or creed. It is his way of life. It is the way in which man adjusts himself to the world he lives in.
17. The chief religions of India are Hinduism and Islam (Iso-lahm'). About two thirds of all the people are Hindus. About one fourth are Moslems (believers in Islam). The rest are divided among many other sects, including Christians, Sikhs, Jains, Parsis, and tribal religions.
18. Moslems worship one god. Hindus worship many gods. Islam has a strong missionary spirit and teaches that all men are equal before God. Hinduism is based on the caste system and stresses obedience to established rules of Hindu society and family.
19. Caste is the most important feature of Hinduism. Caste usually determines the whole course of one's life. One cannot marry outside his caste, eat with anyone from another caste, or change from his caste to another.

### DO YOU KNOW THAT:

20. Brahmans are the highest caste group, the elite of Hindu society. They supply the Hindu priesthood and other professions as law, medicine, teaching, and journalism.
21. The Untouchables are the lowest group of the Hindu community. There are about 70,000,000 of these. The Untouchables are Hindus, but outside the pale of the caste system. In the villages they live by themselves away from the homes of caste people. They perform all the dirtiest and most degraded jobs. They, in many places, are not permitted to attend the village schools.

### DO YOU KNOW THAT:

22. Communal voting is voting by communities—religious or occupational groups—rather than by geographical districts. This system is intended to protect the interests of minorities against the (usually Hindu)

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* These materials would make an interesting *Information Please* program. Answers might be typed on backs of cards for participants. The object is to learn without embarrassing the participants.

majority. The major political parties in India are the Congress Party, the Moslem League, and the Hindu Mahasabha.

9. By law Indian women can vote and hold office on the same basis as men.

*The above facts have been used by permission from "Speaking of India," a pamphlet of 150 questions and answers (25 cents), issued by American Council, Institute of Pacific Relations, 1 East 54th Street, New York 22, N. Y.*

## II. CHRISTIANITY IN INDIA

### DO YOU KNOW THAT:

1. There are nearly 8,000,000 Christians in India.
2. Christians represent the third largest religious community in India.
3. The number of Christians in India has increased at the rate of thirty per cent per decade for the past seven decades.
4. Christianity is winning converts from all classes, in variant ratios—Hindus (high caste and low caste). Moslems, Sikhs, Parsis, and Aborigines.
5. The church has contributed an ever-increasing number of able officers to the public services.
6. College students in India are often critical of the church, of Christians, of the mission enterprise, but they seldom criticize what Jesus Christ stands for.
7. Indian Christian youth like other youth is interested in games—hockey, football, badminton, cricket, tennis, and volleyball; in music and the latest song hits; in studies; in jobs; in the other sex; in the war; and in the local political situation.

### DO YOU KNOW THAT:

8. Christian opinion in India regarding the present political situation is becoming increasingly vocal.
9. An Indian newspaper reports on a meeting of the All India Conference of Indian Christians as follows: "Giving unqualified support to the ideal of a free and independent India in a world brotherhood of nations, the Conference considered that after the war all empire ideologies should be eliminated as a menace to the future of world peace."
10. Christian leaders have shown the deepest concern for the realization of India's highest interests. They have stated: "It is the special vocation of Christians in India to foster a spirit of mutual good will and trust among the different races, religions, and political parties of India to work ceaselessly for the ending of political subjection, the abolition of the tyranny of ignorance and poverty, and the out-worn social organizations which result in the degradation and the enslavement of many.
11. Missionaries by their hospitality to service men and women stationed throughout India, contributed greatly to a better understanding of missionary activities in India and deepened the friendship between American and Indian Christians.

### DO YOU KNOW THAT:

12. In facing the definite class distinctions in India, Christian groups through education, social intercourse, and economic developments are striving to build up a brotherhood in which there is no distinction. In many areas, even among Christians, there are still carry-overs of old class divisions.
13. In 1935, representation was granted to Indian Christians on both the central and the provincial legislatures.
14. Representatives of the Indian Christians interviewed Sir Stafford Cripps on his mission to India in 1942.
15. Indian Christians are vitally interested in a postwar educational development by which India will have free and compulsory basic education for all boys and girls between six and fourteen years; six years academic, and technical high-school training on a selective basis, and a university degree course of three years for promising students.
16. Even after the introduction of a universal system of basic education throughout India, there will be more than 90,000,000 illiterates (age group ten to forty). Christian leaders are co-operating with the government in planning for a literacy campaign to be spread over twenty years.

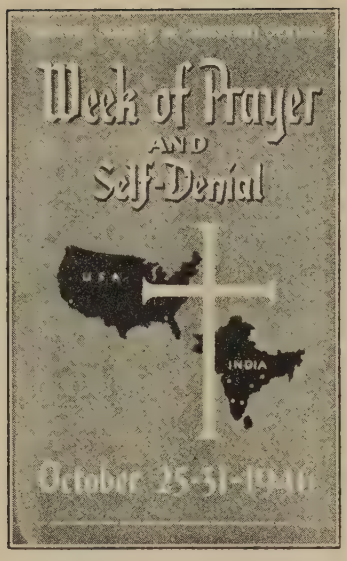
### DO YOU KNOW THAT:

17. Indian Christians are looking forward to the postwar period when the Christian churches in China and in other lands of the East and the Christian churches in the West will work more closely together for the extension of the ecumenical fellowship.
18. Over 150 missionary societies from Europe and America, Australia, and New Zealand, are working in India. These are drawn together for consultation and common action in India through the National Christian Council and its ten Provincial Christian Councils.
19. India, through her representative Christian leadership at the various ecumenical conferences, has made an outstanding spiritual contribution to the thought and life of the world church.
20. Many Indian Christian leaders are now looking forward to the formation of the Church of Christ in India.
21. In many areas of India, highly trained and consecrated Christian Indians are assuming leadership as presidents and head masters of certain colleges, high schools, and middle schools, as instructors and supervisors of ecclesiastical districts of rural and village churches, thereby releasing missionaries for special projects in pioneer undertakings.

### DO YOU KNOW THAT:

22. Seven per cent of those engaged in the teaching profession in India are Christian.
23. India has 7,000 hospitals and dispensaries (including state and provincial). Christian training is being given to three per cent of the doctors and to twenty per cent of the nurses.
24. Twelve per cent of all medical institutions in India are

(*Continued on page 23*)




# WEEK OF PRAY

## OCTOB

## Special gifts are needed for...

**1. FRANCES DePAUW SCHOOL, Los Angeles, California—New Buildings. In November, 1946, Frances DePauw will reach its forty-sixth birthday. Like many of our Woman's Society projects, the school grew out of the vision of a Christian woman, Mrs. Frances M. DePauw. Los Angeles has the largest Mexican population of any city in the United States. To meet the needs of Mexican girls, Mrs. DePauw donated a nine-room house to The Woman's Home Missionary Society. So rapidly did the institution grow that in 1902, only two years after occupying the original home, the school moved to its present site on Sunset Boulevard. A cottage was added in 1908. A third building was completed in 1921. A new dormitory must be provided now to meet this growing need. *Methodist women will have an opportunity to provide this through their Week of Prayer and Self-Denial offerings this year.***

**2. VASHTI SCHOOL, Thomasville, Georgia—New Buildings. In 1902, Miss Annie Heath, a deaconess, was serving in Thomasville, Georgia. She found a lovely fourteen-year-old girl living in a dangerous environment, and sought a home for her. The child was too old for an orphanage, too young and untrained for domestic service, too sane for an asylum, too good for a reformatory. Mrs. W. P. Blasingame, a devoted church member, related the story to her husband, and he gave a nine-room home and four acres of land as a school and home for orphaned, needy, and dependent girls. It was named for his mother, Vashti Blasingame. Since 1903 the school has grown, but it has not grown big enough to take care of the girls who apply. A new administration building is needed to replace the old building which originally was a cigar factory. *Methodist women will have an opportunity to provide this through their Week of Prayer and Self-Denial offerings this year.***

**Corner of the library, Frances DePauw School, Los Angeles, California**

**One of the six inadequate furnaces, Vashti School, Thomasville, Georgia**

**Ducks at Vashti School, Thomasville, Georgia**

# D SELF DENIAL

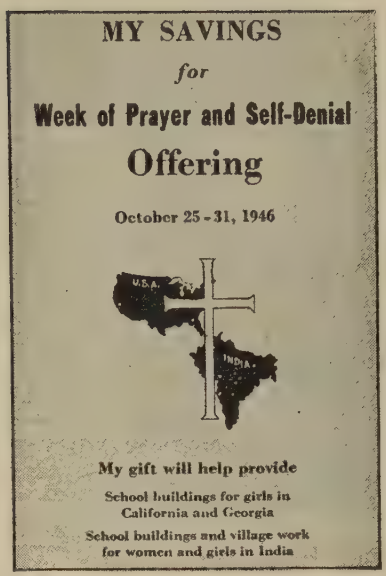
## 1946

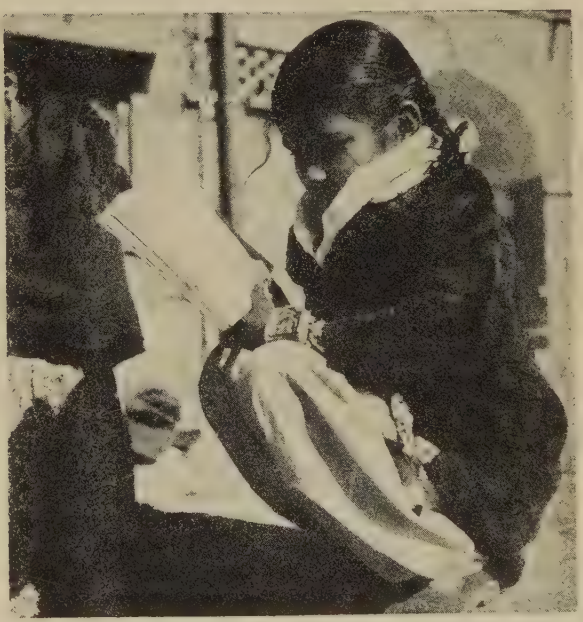
### 3. EDUCATIONAL INSTITUTIONS IN INDIA:

| | |
|---|---|
| Bombay Conference— | Udgir Center and School |
| Central Provinces— | Hawa Bagh Training Institute |
| Delhi— | Butler School, sick room and dividing wall |
| | Meerut School, servants' quarters |
| | Muttra School, servants' quarters |
| Gujarat— | Baroda Kindergarten |
| | Godhra, sanitary installation |
| Hyderabad— | Stanley High School, assembly hall |
| Indus River— | Lucie Harrison School. Lahore, teachers' and servants' quarters sanitary system |
| Lucknow— | Hudson Memorial School, Cawnpore, classrooms |
| | Chambers Memorial, Gonda, roof |
| | Arrah School, electricity |
| North India— | Almora Hostel, addition |
| | Pauri School, sanitary installation |
| South India— | Gulbarga, bungalow and teachers quarters |
| | Baldwin Girls' School, Bangalore |

*Methodist women will have an opportunity to provide for these through the Week of Prayer and Self-Denial offering:*

*Let us deny ourselves that these needs may be met.*

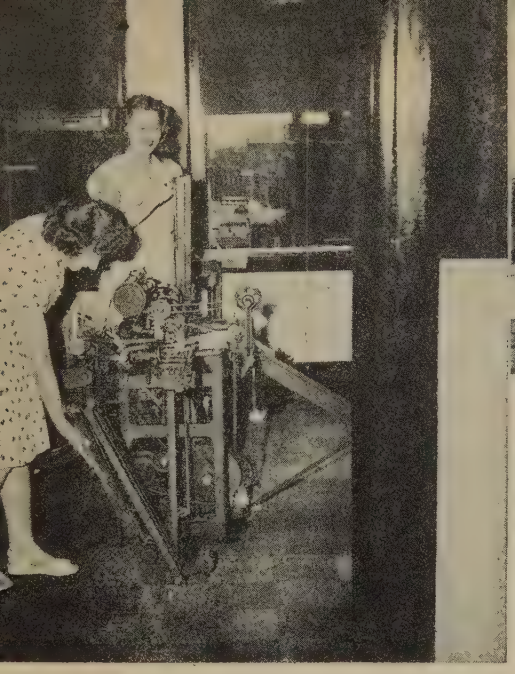

MY SAVINGS
for
Week of Prayer and Self-Denial
Offering
October 25 - 31, 1946
U.S.A.
INDIA
My gift will help provide
School buildings for girls in California and Georgia
School buildings and village work for women and girls in India



Little girl learning to read the Urdu text

Nurses and children, Baby Fold, Baroda, India

Girls' dormitory, Butler Memorial Girls' School, New Delhi, India



Photos by William J. Bachelor

# "OPERATIONS

"LITERATURE HEADQUARTERS is on the third floor. . . . THE METHODIST WOMAN Circulation Department is on six." Many who come to 420 Plum Street hear those directions from Martin Schafer, who operates the elevator and helps all visitors reach their destination. A far larger number of visitors, however, are the thousands whose contacts with Literature Headquarters are made by way of an order blank, an envelope, and a postage stamp. We should like to welcome all to "420" and take each visitor from room to room on a tour of the departments.

Let us follow the literature order of Mrs. W.S.C.S. Member as it moves along the line of workers on its way to the local Woman's Society of Christian Service. After the envelope from Mrs. Member has been placed with others from the same state, it reaches the letter opener, a time-saving machine that takes a thin, slaw-like sliver off the top of the envelope. Next Mrs. Member's order is stamped with the date of arrival; receipt of money order or check noted; the entire order carefully read. (Of course, Mrs. Member has copied the titles she is ordering and the prices from the little red *Publications* catalog. She also has sent along her $2.00 credit card. And, in the interest of accuracy, she has printed name and address. All these precautions help her order to move along most quickly.)

Mrs. Member's order now is ready for entry on the cash listing and for the typing of the label which is attached to the original order, and sent to the packing room, ready to be filled and mailed. If it happens—and it sometimes does—that Mrs. Member has asked for a leaflet or pamphlet that has not come from the press, another label is typed for the missing material and placed in a folder with other "holds," as such delayed mailings are designated. Mrs. Member hears of this through a post-card notice.

Mrs. Member always sends her order for new materials just as soon as they are announced on page 32 of THE METHODIST WOMAN. In this way, she is not delayed by any heavy holiday mailings, for Mrs. Member's order reaches the office at a time when it can be mailed the same day. When the daily orders are counted by thousands instead of hundreds and when the mail is so heavy that the post office has to deliver the heavy bundles of envelopes by truck, the rule has to be "first come; first served." At such times it is not possible to fill all requests the same day they are received. Of necessity, each order must take its turn.

When Mrs. Member's order has been wrapped and labeled it moves to the mailing department where it is weighed, zoned, stamped, and put into one of the gray bags bearing the important "U. S. Mail" designation. The bags are so heavy and so many that a small hand truck is required to take them to the motor truck where they start on their way to the post office and finally to usefulness in Woman's Societies of Christian Service.

One more step—one of the most important—is taken by Mrs. Member's order after the envelope is on its way to her. It joins thousands and thousands of others in the file room. Here the order is given another and a final reading to see that each item has been checked and each question answered.

Another important group of workers cares for orders that go to district, conference, jurisdiction schools and seminars. During the past summer these large orders mailed from Cincinnati numbered eighty. The total value of the shipment was $30,000.

To complete the tour of "Operations Literature," we

*By* **MRS. E. LE ROY STIFFLER**

***(Left to right):*** **One of the first steps in the Literature Department is the entering of names with receipts; all through the year, quantity orders move across the nation; a small section of the filing department; the packing room where individual orders are assembled; quantity orders for schools and seminars are being listed; a look into the stockroom where the paid materials are stored, ready for the packing room.**

***(Left to right):*** **Two interested bystanders watch over the addressing of labels for THE METHODIST WOMAN; another view of the Circulation Department where orders are being checked, stencils being made and filed; the "round house," with a section for each state, helps with sorting stencils; acknowledgments are sent for each magazine order; conference and district orders being weighed and stamped for mailing to many points.**

# LITERATURE"

should include the Distributing Offices at New York, with Mrs. Grace Burr in charge of East Coast mailing, and San Francisco where Miss Carolyn Wintjen supervises the filling of West Coast orders. The steps we have described at "420"—except the packing for conference and jurisdiction schools—are taken in the East Coast and West Coast offices. These offices care for individual and district orders in the territory nearest to them.

The elevator is waiting to take us to the Sixth Floor and THE METHODIST WOMAN Circulation Department. Here the entering of subscriptions is handled similarly to receipt of the literature orders, with one exception. Each magazine order receives a number that is used throughout the handling of the subscription even to its appearance on the copy you are reading. If the number on the label reads "6401," it means nothing to the reader. But to Miss Betty Adams and her co-workers in the Circulation Department, "6401" means a certain day in October—the day the order was received.

Again Mrs. Member has helped clarify her order. She has not only sent along a label from a back number of the magazine to be renewed (so as to show the "6401" number, of course); she has remembered to send the check for her magazine payable to "THE METHODIST WOMAN." With the check for THE METHODIST WOMAN, Mrs. Member also sent an order for literature with a check made out "Literature Headquarters." Since funds for the two departments are handled separately, this is a real time-saver in bookkeeping.

After necessary checking of Mrs. Member's subscription, a stencil bearing the designation, "Mrs. W.S.C.S Member, Anywhere, U. S.," with the expiration date and order number is filed with stencils belonging to others who live in Mrs. Member's city and state. A label will be printed for Mrs. Member for each issue until it is time for her renewal.

While she is receiving her yearly quota of magazines, Mrs. Member's stencil will remain in the file. If someone in her Woman's Society fails in renewing a subscription, an automatic device on the proofing machine will remove the unrenewed stencil and the subscriber will receive a post card which advises her to "Renew Now!" If more than three subscribers of Mrs. Member's Woman's Society need to renew their magazines, the secretary of Literature and Publications of the local organization will be notified six weeks in advance. If, by November 1, the secretary forwards the money for those whose magazines expire in December, the issue will reach the subscriber in ample time.

Sometimes a late-in-renewing subscriber in Mrs. Member's organization is puzzled when the magazine fails to come at the usual time. She has forgotten Mrs. Member's warning about the closing date. Also, she has forgotten that 218,000 other subscription stencils cannot wait for hers if the renewal is not in on time. Of course, she will receive the magazine but the delay in renewing means a delay in mailing.

We now have completed our tour of "420." If we had more time—and more space for writing!—there are many other interesting phases of our work to show you. Please do remember to call in person whenever you are in Cincinnati or New York or San Francisco and please do remember that our "Operations Literature" stands ready to serve you.

Service to Woman's Societies of Christian Service is the constant goal at Literature Headquarters and the Distributing Offices.

**and BERNICE BURROUGHS**

## MEMORIAL SERVICE FOR MRS. ANNIE MERNER PFEIFFER

TRIBUTES were paid to the late Mrs. Annie Merner Pfeiffer, benefactress of Pfeiffer Junior College, at a special memorial service, held in the Henry Pfeiffer Chapel on the college campus, Sunday morning, May 19.

Prior to the service a portrait of Mr. Pfeiffer was hung in the chapel vestibule. This portrait was designated by Mrs. Pfeiffer to come to the college after her death.

After an organ prelude consisting of favorite hymns of Mrs. Pfeiffer, the Rev. LeRoy A. Scott read her favorite passages of Scripture. Personal tributes were spoken by Chi M. Waggoner, president of the college, and by Juanita Lee of the student body.

Miss Muriel Day, Executive Secretary of Educational Institutions (Home Department of the Woman's Division), said that Mrs. Pfeiffer's hobby was girls and boys, and termed her a global giver. Words of appreciation of Mrs. Pfeiffer's Christian devotion were spoken by Mrs. W. H. C. Goode, Mrs. H. C. Black, and Judge T. B Mauney of the Pfeiffer Board of Trustees, followed by Dr. Merrill J. Holmes, vice-president of Illinois Wesleyan University.

## INAUGURATION OF PFEIFFER PRESIDENT

On Sunday afternoon, May 19, the inauguration of Chi M. Waggoner as President of Pfeiffer Junior College took place in the Henry Pfeiffer Memorial Chapel, Misenheimer, North Carolina. In the academic procession, led by the Pfeiffer choir, were members of the board of trustees; representatives of colleges and universities of North Carolina; Mrs. Fred C. Reynolds and Miss Muriel Day, representing the Woman's Division of Christian Service; Dr. R. M. Courtney, superintendent of Salisbury District; the Rev. Carl King; and faculty members.

Mrs. W. H. C. Goode, president of the board of trustees, presided, and the charge to President Waggoner was given by Mrs. J. N. Rodeheaver, vice-president of the board of trustees. In his response, President Waggoner discussed among other things some of the goals Pfeiffer Junior College hopes to attain in the near future.

The principal addresses were delivered by Mrs. Fred C. Reynolds, a Vice-President of the Woman's Division of Christian Service, and Dr Merrill J. Holmes, vice-president of Illinois Wesleyan University

## ALASKA

On my way to Seward, Alaska, I stopped at Juneau to attend the annual meeting of the Alaska Mission, and to consult with government officials about reopening Jesse Lee Home. It was a good opportunity to meet the Alaska pastors—two of whom were formerly at work in Alaska under the Woman's Division: Miss Constance Erickson and Miss Bertha McGhee. They are now under appointment to two of the most difficult fields in the mission.

The officials of the government were very co-operative about Jesse Lee Home. The directors of Native Services, Public Welfare, and of Maternal and Child Health gave time individually to a consideration of our problems.

The director of welfare thinks that the main need for the service we can offer is among the part-native children, although she thinks we should not discriminate entirely against needy white children. In southern and central Alaska the native strains have been mixed with whites —Russian, Scandinavian, and American. Unlike the Eskimos, there are few pure-blood Indians and Aleutians.

# HOM

The physical plant of Jesse Lee Home is in excellent condition. Not much has been done on the outside, but the interior has been repaired and repainted and is ready for use. There are now five staff members on the grounds besides the superintendent, and they are preparing to receive children as soon as enough provisions, furnishings, and equipment arrive.

Mrs. Paul Todd, with the help of Mrs. Harry E. Smith, president of the Western Jurisdiction, has done a wonderful piece of work. Hours and days have been spent in furnishing and equipping Jesse Lee. Our thanks are due these two women for their excellent purchases.

Our mission at Nome has taken on new life with the return of Miss Dorothy Russell, the deaconess who served there for five years during the middle thirties. Besides the hospital and parsonage, now used for the doctor's residence, we have three buildings: a church, a large clubhouse, and a smaller building called the Kashim. Since the visit of Mrs. Fred C. Reynolds and Mrs. Robert Stewart last May, the pastor of the Swedish Covenanter Church, has served our congregation. He has used our church building with our consent. Of course, the native men and women have become attached to him and his wife, and we are asking them to continue. Miss Russell will work closely with him in Sunday school and church, but she will have charge of the social program among the people.

Rev. and Mrs. Murlin W. Day have recently been sent to Nome by the Division of Home Missions to serve the white church, which has been without a pastor for some time. That, and the resumption of our social program, make the Nome situation look promising. The pleasure of the native people over Miss Russell's return, their loyalty to the mission, and the real concern of all groups in Nome for the church's program are all encouraging.—MIRIAM V. RISTINE.

## FIRE AT SAGER-BROWN HOME

Word has been received that the Franklin Reed, Jr., building, the boy's dormitory at Sager-Brown Home and Godman School, Baldwin, Louisiana, was destroyed by fire July 9. No human casualties were reported. It is planned to erect a new school building on the campus through funds from the Crusade for Christ. This is the only home for Negro orphan children in The Methodist Church. In February, the Rev. F. D. Timmons was appointed as superintendent, to follow Miss Rosie Ann Cobb, who had served faithfully for a number of years.—MURIEL DAY.

# EWS FLASHES

## MONTGOMERY SETTLEMENT HOUSE, MONTGOMERY, ALABAMA

Looking forward to the annual conference of the Woman's Society of Christian Service, our efforts turned to making the house as attractive as possible. The Wesleyan Service Guilds transformed the clubrooms. A new rug was purchased for the chapel, and the outside was given a fresh coat of paint.

The missionary women gave our families a lovely picnic in June, and answered many SOS calls in addition to their regular help. Several of our boys and girls were privileged to attend camp. How they do enjoy these outings!

In May, the exhibit of the sewing school attracted quite a bit of interest. The young graduate, who had made so many lovely things, was the envy of the other girls.

Ministering to the many needs of our people requires money, clothes, etc. Boxes of supplies are a constant joy and help, and of course cash donations find a warm welcome. We are deeply grateful for the many kindnesses shown us throughout the year, and thank our Heavenly Father for his wonderful care and protection.—Bessie Bunn, *Deaconess.*

## DEACONESS ELECTED TO YOUTH CONVOCATION

Miss Ada Duhigg, the deaconess who is superintendent of Highland Boy Community House, Bingham Canyon, Utah, was elected by the Utah Methodist Youth Fellowship of the conference to be their adult representative to the National Conference of the Methodist Youth Convocation at Grand Rapids, Michigan, August 4-9. Over forty nationals and missionaries were present as well as representatives and secretaries of the Board of Missions and other boards and agencies of our church.—Grace G. Steiner.

## EXPANSION OF DAY SCHOOLS IN PUERTO RICO

Great interest is being expressed in the problems and program of our work in Puerto Rico. Expansion of the day schools is progressing, and three additional grades have been voted by the Woman's Division of Christian Service for the coming school year. These will be a kindergarten at Ponce Playa, first grade at Puerto de Tierra, and second grade at Berrio Obrero. The pastors of these churches are delighted with the news.

The Washington Office of Puerto Rico, at 1026 Seventeenth Street, N. W., Washington, D. C., is publishing a news sheet. *A Bulletin of the Office of Puerto Rico.* It is informative and challenging. There also has come to my desk from the Office of the Director of Information, Puerto Rico, an attractive and comprehensive booklet *Puerto Rico Handbook.* With it was another pictorial pamphlet, *Puerto Rico Reports*—a story of the people's movement on the Island—Muriel Day.

## HOSPITAL STAFFS ARE BUSY

"This is a busy time at the Seward General Hospital (Alaska). This week there have been three operations for ruptured appendix—all doing nicely, thank you!

"The arrival of four babies is imminent this morning. Preparations are being made for a Caesarian, which will be necessary in one case, and still we have no incubator. The arrival of equipment is so very slow and uncertain. Again onion boxes will have to be used if these newborns are underweight, needing special care.

"One day this week, Dr. Banister flew to Homer, taking two patients home from the hospital. After a full day there, spent in seeing patients, he returned with two others who needed hospitalization. Dr. Banister pilots his own plane, and these deep canyons and high mountains hold no terrors or mysteries for him."

Just a high light from Newark Hospital at El Paso, Texas. During the past year ten mothers have given birth to twins. Is not this a record? For our Methodist hospitals I am quite certain that it is. With multiple births increasing we yet may have quintuplets.—Mrs. Robert Stewart.

## ★ MRS. OXNAM HONORED

Mrs. Ruth Fisher Oxnam, of 1165 Fifth Avenue, New Yory, N. Y., received the degree of Doctor of Humane Letters from Willamette University, Salem, Oregon, on June 30. Her husband, Bishop G. Bromley Oxnam, of the New York Area, delivered the commencement address.

President Herbert J. Smith, in presenting the citation, said: "Ruth Fisher Oxnam, compassionate friend of oppressed peoples at home and abroad, gracious first lady of parsonage and campus, patron of education and the arts, appreciative world traveler, understanding friend, devoted wife, helpmate, and mother, in recognition of your loyalty and service to the church and its institutions, upon the recommendation of the faculty, the trustees of Willamette University have authorized me to confer upon you, Ruth Fisher Oxnam, the honorary degree, Doctor of Humanities."

## RECENTLY RETURNED FROM—

ANGOLA—Cilicia Cross, Lisbon, North Dakota.

ALGERIA—Gwendoline Narbeth, 113 Yale Avenue, Swarthmore, Pennsylvania.

RHODESIA—Grace Clark, care of Miss M. Keeler, 299 West Twelfth Street, New York, N. Y.; Edith Parks, 112 West Scott Street, Grand Ledge, Michigan.

SOUTHEAST AFRICA—Clara Bartling, Route 1, Box 180 A, Silverdale, Washington.

CHINA—Edna Merritt, 20 Janet Street, Kingston, New York; Mary Watrous, 24 Pioneer Street, Cooperstown, New York.

INDIA—Edna Bacon, 303 West Philadelphia Avenue, Detroit, Michigan; Irma Collins, 1600 South Seventh Street, Palo Alto, California; Katherine Kinzley, 140 Washburn Avenue, Lockport, New York; Katherine Keyhoe, 609 Morgan Street, Keokuk, Iowa; Julia Morrow, 730 West Know Avenue, Spokane, Washington; Mildred Shepherd, 226 South Twenty-fifth Street, Louisville 12, Kentucky.

PHILIPPINES—Gertrude Feely, Shellyville, Missouri.

JAPAN—Elizabeth Kilburn, Mayfair House, Lincoln Drive, Germantown, Pennsylvania.

HONOLULU—Alberta Tarr, 113 West Arch Street, Nevada, Missouri.

## RECENTLY SAILED FOR—

CHINA—Alice Alsup, Mary Bedell, Eloise Bradshaw, Gertrude Cone, Ruth Daniels, Ida Frantz, Sarah Glenn, Pearl McCain, Etha Negler, Mary Katherine Russell, Clara Bell Smith, Florence Smith, Sue Stanford.

INDIA—Dorothy Bearden, Elizabeth Fairbanks, Margaret Landrum, Ethel Ruggles.

PERU—Ella Greve.

BRAZIL—Verda Farrar.

CUBA—Eulalia Cook.

* * * * *

MISS SARAH CHAKKO principal, *Isabella Thoburn College, India,* writes: "We still maintain our all-India character, with students from Ceylon in the far south, Quetta in the northwest, Nepal and Burma in the east. Recent statistics show that nineteen different languages and six religions are represented in the college. There are 149 Christians, 75 Hindus, 35 Moslems, and 3 Zoroastrians. Among the Christians, church affiliations are as follows: Methodists, 87; Anglicans, 34; Roman Catholics, 8; Presbyterians, 7; United Church, 5; Pentecostal, 3; Syrian Church, 3; Baptist, 1."

* * * * *

MISS PRIOBALA MANGATRAI of *Kinnaird College, India,* says: "Today India is passing through the most decisive and critical period of her history. It is well to consider on whom the responsibility for these crucial changes will rest, who will make the new India. Only 14 per cent of the people are literate and not many among those have a college education. It is this infinitesimal group and not the 80 per cent of illiterate peasants that will wield enormous influence in the coming years. The Christian colleges attended so largely by non-Christians are the only channel through which the church reaches this educated group. It is the only channel through which the educated non-Christian can learn what the church stands for and works for. It is the only channel through which Christian ideals and standards can be woven into the fabric of the New India. It is the only channel through which the church can win the good will of the educated non-Christian.

**IN MEMORIAM**

Augusta Dickerson died in Newtown, Pennsylvania, June 25, 1946. Japan, 1888 to 1925. Retired.

# FOREIG

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MISS DELLA OLSON wrote on June 11 from *Taiping, Malaya:* "I was met at the station by many friends. In spite of travel stains I was made to feel at once that I had returned home. I took my bagage in an army truck to the Lady Teacher Girls' School, which seemed to say to me, 'You have come to give me a new appearance.' Before I could retire for the night I had to put up the army hospital bed I had brought with me. The Indian troops are still using our mission residence. It does not look like the home I left for it has seen hard days and will have to be done over before we can live in it. Since my return I have felt more than ever that it was God's will that our building was erected before the war. It would now cost more than $400,000. Being so strongly built, not much damage has been done to the main structure. It is very dirty and needs many repairs."

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*El Nueva Educador* official magazine of the Ministry of Education in Peru, in December, 1945, carried on its cover the picture of Miss Gertrude Hanks and Senorita Garcia y Garcia, of Lima High School. Miss Hanks and Senorita Garcia y Garcia have each recently completed twenty-five years of educational service in Peru. Nine pages of this magazine tell of the remarkable work of these two women, a *Protestant and a Catholic,* and friends from the beginning, who have worked *shoulder to shoulder* in fostering education for women. The magazine also carries the government's official edicts of commendation given these two women.

* * * * *

MISS VIOLETA CAVALLERO of *Montevideo, Uruguay,* enters Scarritt College in September on a Crusade Scholarship. A graduate of Crandon and Union Theological Seminary, Miss Cavallero is deaconess of the Central Methodist

# EWS FLASHES

Church in Montevideo and pastor of the mission church in Malvin. She is President of the Woman's Society of Christian Service of Uruguay, and active leader in the Federation of Methodist Women of Latin America, and a writer of Christian literature.

* * * * *

Miss Mary Skinner, Secretary of Children's Work in the Board of Education, has made an extended trip to South America under the auspices of the Joint Committee on Religious Education in Foreign Fields. The major portion of her time has been spent in Brazil where she carried on study conferences with church and educational workers.

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The UNION THEOLOGICAL SEMINARY in *Buenos Aires* reports an enrollment of fifty-one. Among the new students are six Chileans, four Uruguayans, four Argentines, a Paraguayan, a Bolivian, and a Peruvian. The growth of the school, the enactment of certain labor laws, including obligatory raises in salaries, and the increasing inflation in Argentina, have created difficult financial problems. Miss Angeline Craft, formerly of Crandon Institute, Montevideo, is serving for one year in the seminary during the furlough of Miss Lena Knapp.

* * * * *

THE WEST CENTRAL REGIONAL CONFERENCE was held in *Leopoldville, Belgian Congo,* from July 13 to 24. This was the first of the postwar regional conferences to be held under the auspices of the International Missionary Council. Among the Methodists who attended were Bishop and Mrs. Newell Booth, Bishop Willis J. King, and Miss Sallie Lou MacKinnon.

* * * * *

MISS ELIZABETH DALBEY, of *Minga, Belgian Congo,* writes: "We had such a lovely World Day of Prayer, entirely led by the African women. If you could know their shyness and customs you would appreciate this statement more. A new day is dawning when these women are willing and enlightened enough to proceed with such a service. All took part with dignity and poise. Mamo Aloka, matron of our Girls' Home, presided. One of the older girls from the home led the singing and another one read the Scripture. It was a most impressive service and the attendance was fine. The offering was over 200 francs—which is like $200 to us at home. Some of the offering was given in cash, and some in foods, such as corn, millet, rice. Truly we were one in thought with the women of the world that day."

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DR. HELEN KIM, president of *Ewha College, Seoul, Korea,* has left New York en route to Korea after several months in the United States. She represented Korea at the National Assembly of the Y. W. C. A. at Atlantic City immediately upon her arrival in this country. In May, she attended the Assembly of Methodist Women in Columbus, Ohio. She is especially grateful to Methodist women of the United States for their continued support of Ewha College and of other Christian centers in Korea.

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Inflation in *China* is causing much suffering. All church workers and schoolteachers are affected. New equipment and repairs for buildings run into millions. It is a dangerous situation and nearly every part of China is affected. Reports coming in from various areas show the desperate need of many millions.

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A cable has been received from China asking for $38,000 for Spiritual Rehabilitation. War-weary leaders, struggling to rebuild the church, need conferences for refreshing spiritual strength that comes from getting together under able leadership.

* * * * *

FRIEDA STAUBLI, MARTHA GRAF and CLARA KLEINER met at a conference in June in *Switzerland.* Five representatives of the Woman's Society of Christian Service in Switzerland attended. It was a new day when two of these women missionaries assisted at the closing communion service.

## A REQUEST FOR HYMNALS

DR. IDA BELLE LEWIS MAIN has sent an urgent request for fifty copies of *The Fellowship Hymnal,* to be used in the chapel of Hwa Nan College. These hymnals may be sent to *Hwa Nan College, Foochow, Fukien, China.*

★

## "INFORMATION PLEASE" ON INDIA

(*Continued from page 15*)

under Christian auspices.

25. More than sixty per cent of leprosy work in India is in Christian hands.
26. Indian Christian women have been pioneers in the professional service of education, medicine, and law.
27. It is an accepted fact among Christian Indians that missionaries from the American church will be needed for some time to come to share with the National Christian leaders in strengthening the spiritual life of India.

Facts in Part II were gathered by Dr. and Mrs. William H. Wiser, Presbyterian missionaries, authors of *Behind Mud Walls* and *For All of Life.* Used by permission of the Board of Foreign Missions of the Presbyterian Church of the U. S. A.

# THE CHURCH FOOD PROGRAM

*By* **ELEANOR NEFF**, *Associate Secretary*

"THE situation overseas is beyond description. One quarter of the human race is in danger of extinction because of food shortages and disease," says Dr. Leslie B. Moss, Director of Promotion for Church World Service, the new united Protestant relief agency. We must face the fact that the actual emergency will probably last into 1948.

There are things every Methodist woman can do:

1. Send cash gifts for food to the Methodist Committee for Overseas Relief (MCOR), 150 Fifth Avenue, New York 11, N. Y. You may designate the country or group. A $15 gift might be designated for a thirty-pound package of food which MCOR will procure and send to a European country through "Co-operative for American Remittances to Europe" (CARE), a non-profit organization. (Any money raised interdenominationally might be sent to Church World Service, 37 East 36th Street, New York 16, N. Y.)

2. While it is more economical to send cash for bulk purchase and shipment of foodstuffs, **CANNED FOODS** (preferably canned meats, fish, or milk) should be shipped prepaid to the warehouse of the Church World Service Center nearest you: New Windsor, Maryland; 236 Beacon Street, Boston, Massachusetts; 108 Gold Street, Brooklyn 1, New York; 7710 Compton Avenue, Los Angeles, California; Modesto, California; 101 Pine Street, Dayton 2, Ohio; 2247 East Marginal Way, Seattle, Washington; 1735 South Vandevanter Avenue, St. Louis, Missouri.

Parcels should be marked with the name of the sending church and with the country of destination, if donors have a preference. Distribution will be made through church agencies abroad to Protestant pastors and people.

3. If a donor wishes to send relief to one person overseas, MCOR can furnish the name of a suitable recipient.

4. Heifers. Many churches and individuals are sending heifers overseas. (Members attending the Rural Seminar, sponsored this summer by the Bureau of Town and Country, and the Department of Christian Social Relations and Local Church Activities, raised money to send a heifer to Europe.) Inquire: Heifer Project, New Windsor, Maryland.

5. Limit your own and your family's consumption of wheat, fat, and other foods which are so desperately needed abroad. (In addition to systematic conservation, more than a hundred families in one church have agreed to serve "curtailed meals," no meat and soup, or dessert, every Friday night, the savings to go to war victims).

6. Write President Truman, members of Congress, and the Secretary of Agriculture, to urge all necessary measures of food control and the shipment of larger quantities of essential foodstuffs. Promote among your friends the idea that rationing may be necessary if we are to share needed food with Europe and Asia. (Though the United States reached its six-months' goal of six million tons of grain promised for famine relief, President Truman points out that this is no time to relax, for the world need still far exceeds the available supply.)

7. Have a showing of the motion pictures (16 mm, 1 reel, 10 min.) prepared by the President's Famine Emergency Committee, "Freedom and Famine," and "Suffer Little Children," obtainable from your State University Film Library or Brandon Films, 1600 Broadway, New York, N. Y. ($1.25 rental.)

### SPECIAL NEED OF CLOTHING NOW

At this season of the year clothing is desperately needed by Methodists and their friends in many lands, such as Finland, Poland, and Germany. Summer goods are being sought for countries in the Orient. Ship these to the nearest Church World Service Center.

## UNITED NATIONS ASSEMBLY PROGRAM

THE first session on United States soil of the fifty-one-nation General Assembly was set for September 23, at the Flushing Meadow World's Fair Grounds, New York. Matters slated for the four- to six-weeks' session included the report of the Security Council on Franco's regime in Spain; the veto power of the Big Five; applications for membership; election of three new Security Council members to replace Egypt, Mexico, and the Netherlands; recommendations from the Economic and Security Council, among them proposals on refugees, human rights, and freedom of the press; and discussion regarding a permanent home. Although not listed on the agenda, the question of Palestine may arise.

Follow the progress of the General Assembly through listening to the radio and reading the daily press and periodicals, including *The United Nations News*, a monthly publication, Woodrow Wilson Foundation, 45 East 65th Street, New York 21, N. Y., $2.00 a year; *Backlog for Action* (monthly, $1.00 a year. Women's Action Committee, 1 East 57th Street, New York 22, N. Y.; *United Nations Weekly Bulletin*, International Documents Service, 2960 Broadway, New York 27, N. Y., $6.00 a year. Members of the Woman's Society and any community groups to which they belong should keep posted regarding developments. Contact the President, the State Department, and United States representatives to the General Assembly (Senators Warren R. Austin, Tom Connally, Arthur Vandenberg, Mrs. Franklin D. Roosevelt, and Representative Sol Bloom) if you wish to make your opinion known concerning any of the issues being discussed.

In following up United Nations Week, and in preparation for World Order Sunday, November 10, secure the *Handbook on the Church and World Order*, 15 cents, from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

# INSTALLATION SERVICE

By MRS. ELOISE A. WOOLEVER
*Executive Secretary, Woman's Section of the Joint Division*

(This simple installation service may be used in a local district or conference, Woman's Society of Christian Service. Insert the name in the proper place.)

## INTRODUCTION

LEADER: We are gathered here to install the officers and chairmen of committees of the ———————— Woman's Society of Christian Service. Will they please come to the altar?

HYMN: "O Master, Let Me Walk With Thee" (*No. 259 in The Methodist Hymnal.*)

## CHALLENGE

LEADER: You have been chosen to be the leaders of your Woman's Society of Christian Service for the coming year. It is an honor, a privilege, and a great responsibility.

This is a day which demands the best thinking of which we are capable, which demands vigorous action, unswerving devotion to our cause, and a burning desire to serve. This is a *new* world into which we are entering. No one knows what tomorrow will bring forth. In this time of great uncertainty and great foreboding, and at the same time of great anticipation, we—leaders and followers—must turn to the Great Leader. Let us listen to his words and to the words inspired by him.

*And Jesus said, I am the way, the truth, and the life.*

*If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.*

*Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth.*

*Freely ye have received, freely give.*

*If any of you lack wisdom, let him ask of God, that giveth to all men liberally and up-braideth not; and it shall be given him.*

The Woman's Society of Christian Service is calling you into places of leadership. This trust is placed in you because of your ability and willingness to serve. You are called to make of this woman's organization of the church a dynamic power for righteousness and evangelism in your own church, your community, your country, and the world. You are called to nurture childhood, to inspire youth with high ideals, to challenge students to life commitment, to offer opportunities of service to the employed women. You are called to make the Woman's Society of Christian Service an instrument of Christian fellowship, of Christian development and growth, an instrument of service to God's children around the world, and an instrument of peace. Not alone by the women of the society have you been called to this leadership, but by Christ himself. He is saying to you as he said to his disciples, *I have chosen you and appointed you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you.*

You, the officers, are to be a unit as you work together. Listen:

*For as we have many members in one body, and all members have not the same office; so we, being many are one body in Christ, and every one members one of another.*

And as you go about your tasks this year, as you meet the discouraging, hard thing as well as the thrilling adventures, may your hearts be filled with love—love which *beareth all things, believeth all things, hopeth all things, endureth all things, hopeth all things, endureth all things. Love never faileth.* May you "follow after love."

May your hearts be filled with gratitude. *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.*

May your hearts be filled with his peace. *In quietness and confidence shall be your strength.*

Before you accept the commission of leadership may we together reaffirm the purpose of the Woman's Society of Christian Service.

## DEDICATION

LEADER: The purpose of the Woman's Society of Christian Service is to unite all of the women of the church in Christian living and service.

NEW OFFICERS: Dear God, help us to unite as churchwomen in Christian living.

LEADER: To develop and support Christian work among women and children around the world.

NEW OFFICERS: We ask thee to consecrate us anew, O God.

LEADER: To study the needs of the world.

NEW OFFICERS: May we ever be aware of those who hunger physically and spiritually, and be ready to share with them.

LEADER: To take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

NEW OFFICERS: May thy kingdom come, thy will be done on earth as it is in heaven.

LEADER: To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship.

To secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a World Christian Community.

NEW OFFICERS: All these things we humbly and gladly do to hasten the coming of thy kingdom.

## PRAYER

LEADER: O God of Space and Time, Eternity and the Moment! May we stand ready to serve each need we see. Help us to recognize in our daily work and contacts every opportunity for service and leadership. May we

(*Continued on page 27*)

# Suggestions for October and November Programs

*By* MRS. H. W. BLAND DETWILER

## "Preparing Indian Leaders for the Postwar World" (October)

Emblazoned across the program for October is the glorious answer to the question, "Do Christian missions pay?" In great sweeping illustrations is the proof of "My God reigneth." We ought to make the most careful preparation for this meeting—this meeting of "The Mahila Samiti" (see program book, page 89, for pronunciation).

I. INVITATIONS: (1) Sections of map of India, to be fitted together at the meeting. (2) Small scroll on which are written the names of the Indian Women leaders (see program book, pages 88-99). (3) Ox cart under which is written the caption, "There are ways and ways of getting to a Woman's Society of Christian Service meeting!" (4) Elephant. (5) A note to each member explaining the meaning of the Mahila Samiti and urging attendance at the meeting. (6) A government post card may be a useful invitation if the corners are decorated and if it contains questions about India, plus time, place, and date of the "Mahila Samiti." (The new pictorial booklet *Methodist Women and India,* price 30 cents at Literature Headquarters, contains designs to be used as well as valuable text material and up-to-date photographs.)

II. ATMOSPHERE: (1) Exhibit objects from India. (2) Charts, posters, maps (new map of India showing Methodist mission stations). (3) Pictures from pictorial booklet *Methodist Women and India,* 30 cents, at Literature Headquarters; also photographs from WORLD OUTLOOK, March, 1946, "Indian Women." (4) See decorations, favors, and costumes, page 19, *Fun and Festival from India,** 25 cents.

III. PROGRAM: (1) Use women "story-tellers" and dress them in Indian saris. Use these same women in a reception line. Also get the names of our missionaries serving in India (from the *Annual Report*) and pin a name on each member present. (2) Use program material by having "Mrs. Chitambar" at home entertaining several American guests, during which time the "lovely ladies" of our program call on "her" and tell their life stories. (3) On page 98 of the program book, see the idea for using pictures of the Indian women. (4) Where it is possible, use Indian students who are here in this country. (5) Dramatize the first paragraph of Bhagwati Moti Singh's story. (6) "Mrs. Shoshibala Bose" might tell her story at a fellowship tea.

Use this meeting as a springboard for your study on India. Here is the time to use your circles or form groups who will make scrapbooks on assigned topics from Mrs. Bryce's book *India at the Threshold,** such as: (1) languages; (2) religions; (3) castes; (4) dependent peoples; (5) village life. (A short dramatic sketch of Mrs. Bryce's life may be obtained for five cents if you will send to me at 200 Garfield Avenue, Long Branch New Jersey.) Do send to Literature Headquarters for pamphlet, *Methodist Women and India** (price, 30 cents), and for *Methodism and India,* (free). Send also for the folder, *Audio-Visual Materials.*

IV. FELLOWSHIP: *Fun and Festivals from India** *is filled* with games, greetings, and festivals as well as menus and recipes your women will enjoy. There are thrilling things to do in either *small* or *large groups.*

V. WHAT ACTION SHOULD COME FROM THIS MEETING? I pray, women, that you will catch a glimpse of the vast and marvelous material we have for our study on India this year. I hope you will feel the impact of Christian growth as you learn to know and love these people. Out of one of our classes this year, the old but always stirring thought was dropped by one of our India missionaries: "Every Moslem is a missionary. This is the greatest reason for their growth." An ardent Indian bishop has also given *us* the challenge which hovers over the Christian converts, "Woe is me if I preach not the gospel."

## "At Work Together" (November)

As we consider this theme we are challenged! Read the material in both the worship service and the program book. Enlist your church-school teachers and membership committee to help spread the news of this meeting.

I. INVITATIONS: (1) Invite women of other church groups. (2) Cut paper in small shapes of the twenty-five states in which we find migrants. (3) Folder on which is pasted picture of a fruit or vegetable. (4) Government post card with theme, time, date, and "Each one *bring* one." (5) A list of questions, such as: How many states have a migrant population? How many denominations are working for migrants? Is it true that six out of every ten people in the world cannot read?

II. ATMOSPHERE: (1) Have an exhibit of lovely pictures, such as Wallace Nutting's "Orchards" (see program book, page 102, line 4). Also fruit and vegetable pictures from our dining rooms. (2) A table ladened with bowls of fruit and vegetables. (3) A map of the United States on which is fastened actual grain, fruit, etc. (or pictures) grown in various states. (4) A "homemade" newspaper on which are printed startling headlines (see program book, page 104, line 8). Current news may be added. (5) Charts giving figures on literacy (program book, page 110).

III. PROGRAM AND DEVOTIONS: (1) Invite neighboring church women and have an interdenominational discussion on migrants and on literacy. (2) Have conversation groups. Assign each woman to a guide who would conduct a group of five or eight to the room or corners of a room where there would be discussion on one of the following subjects and a display: migrant work, the Home Missions Council, and literacy and Christian literature (see program book, pages 101-109). Spend ten minutes in each place. (3) Have three luncheon tables appropriately decorated. Give information at each table, while progressing through three courses. (4) Where possible use workers from migrant centers. (5) Number the women by tens. Then have four of each ten be seated. In a startling way the remainder will represent the proportion of illiterates in the world.

The devotions might follow without further announcement. The call to worship would make a beautiful prayer followed by singing softly, "Lord, Speak to Me." The soft music might continue as from the rear of the room, slowly but clearly come the words from Isaiah 58:6-16. You might rent the hymn slides, "Lord, Speak to Me That I May Speak," from the Visual Aid Department, 150 Fifth Avenue, New York 11, N. Y.

* Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

IV. FELLOWSHIP: (1) Have a migrant party—a game of jumbled states. For example, scramble the letters in the words "New York," giving the letters to individual women. Do the same with other states. When a state has been re-assembled, the women drink tea together. (2) A migrant luncheon with tomato juice, vegetables, and fruit would be most attractive.

After the fellowship, a friendship circle would be fitting, as with bowed heads the leader tells the story of Soma. Conclude with silent prayer for all who are like him.

V. WHAT ACTION WILL OUR MEETING TAKE? Will there be a special love gift of three dollars to go to Ruth Ure? Would it be possible for some Woman's Society of Christian Service to start a migrant church center in its own church, similar to the service centers which we had for our boys?

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# WORLD COMMUNITY DAY—NOV. 1, 1946

WOMEN throughout America will gather in the nation's churches on November 1, 1946, to celebrate World Community Day, plans for which have been announced by Mrs. Ruth Mougey Worrell, Executive Secretary of the United Council of Church Women, at the council office at 156 Fifth Avenue, New York 10, N. Y.

World Community Day originated four years ago at a meeting of the presidents of the women's national denominational groups and has now become an annual event for the women of most Protestant churches, emphasizing the determination of the women of the church to build a peaceful world.

According to Mrs. Fred E. Luchs, chairman of World Community Day, the program will feature "the building of the machinery for peace," through supporting participation in the United Nations and urging that our own national government's activities be directed toward a lasting peace; "practice of the method" on the local level by substituting good will and co-operation for social, economic, and racial discrimination and intolerance; and "motive force" emphasizing religion as the basis of judgment and evaluation of all departments of life.

A special worship service, *We the People*,[1] has been prepared for the occasion by Mrs. Bruce H. McDonald, president of the Baltimore (Maryland) Council of Church Women.

World Community Day this year will have a particular significance in that it will climax a summer project involving the assembling of 500,000 "Kiddy Kits," each containing a complete outfit for boy or girl of from one to four years of age. This project has been of great interest to church women of all major denominations throughout the country. Each complete outfit will be wrapped in a blanket and it is suggested that these bundles be brought to the altar of the church on World Community Day and there be dedicated at a special service to the needy children of the world and "to the Saviour who took them up in his arms and blessed them." At the same time an offering will be taken in each church to be used for food for children of the world and for continuing education for peace through the churches, so that children may never again have to suffer as they have during the past years.

[1] Copies of the worship service may be secured from Literature Headquarters and our Distributing Offices. See page 32 for prices.

## A G.I. FURLOUGH IN INDIA

(*Continued from page 11*)

do more than praying and giving. Has that still, small voice of God been calling you to mission work? If God is calling you, do not put him off, but make the decision now. The fields are white unto harvest. People are waiting to hear of our wonderful Christ who died to save the world. Remember the last words our Saviour spoke to his followers before his ascension—*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.*

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## INSTALLATION SERVICE

(*Continued from page 25*)

accept responsibility with understanding minds, sympathetic hearts and eager hands.

God, who leads us to each need,
Grant strength to serve and power to lead. Amen.

### COMMISSION

LEADER: The challenge of the years ahead is yours today. *Lift up your eyes and look on the fields: for they are white already to harvest.*

And so, I commission you as officers and chairmen of the committees of the ———— Woman's Society of Christian Service.

Yours is the task; yours the responsibility; yours the joy of service and yours the Father's guidance and sustaining grace.

NEW OFFICERS: *Let the beauty of the Lord our God be upon us: and establish thou the work of our hands. Yea, the work of our hands establish thou it.*

### BENEDICTION

LEADER: Now may the peace of God be above you and around you; beneath you and within you; may it shine through you; until there is the peace of God upon earth. Amen.

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**You will probably wish to re-read from your file copies "The New India Is Coming," by Mrs. Otis Moore and T. S. Donohugh, *The Methodist Woman*, December, 1944.**

**Have you read *Salute to India*, by J. M. Hodge? Paper, 60 cents. Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.**

**Have your children read Jean Bothwell's fascinating and beautifully illustrated books:**

***Little Boat Boy*. $2.00. Harcourt Brace Co., 385 Madison Avenue, New York, N. Y.**

***The Thirteenth Stone*. $2.00. Harcourt Brace Co.**

***River Boy of Kashmir*. $2.00. Wm. Morrow Co., 425 Fourth Avenue, New York, N. Y**

# MISSIONARY EDUCATION

LILLA MILLS, *Secretary*

## SUGGESTIONS FOR THE STUDY OF "The Christian and Race"

*By*
MRS. J. N. RODEHEAVER

### *So You're Making the Plunge!*
### HAPPY LANDING!

THAT irritating question, "How many study classes did you have this year?" has plagued you for the last time. You are going to do something about it and I can promise you that once you have made the plunge you will feel as virtuous as the person who gets up an hour or two earlier than anyone else in the house.

There's no finer course with which to start than "The Christian and Race." Everybody seems to have some ideas about the matter and many are ready to express them: A *really* successful class is one in which *all* members are vocal.

This business is something like a baby learning to walk. The secret is learning how to take steps, how to pick up a foot and set it down a little bit ahead of where it was. We don't start teaching a baby to walk by having it go backwards first. We always try to get it to go forward.

#### STEP ONE

The first step is to secure all materials possible in order to make the greatest progress. Order the textbook, *Portrait of a Pilgrim,** by Buell Gallagher (60 cents), for the members of the group. It is written in such an interesting manner that this is your grand chance to get some folks started by asking them to read this latest very interesting book. Next, there is *Discussion and Program Suggestions for Adults on "The Christian and Race,"** by our own Methodist, Dr. Horace W. Williams (25 cents), who was asked to prepare this material for all of the denominations using the book. The most inexperienced leader can find a wealth of suggestions for conducting a class in this valuable booklet. *Discussion and Program Suggestions for Youth on "The Christian and Race,"** by Elizabeth Nixon (25 cents), with the three booklets on which it is based, is another *must* for anyone who will be leading the discussions. The three booklets are *Know—Then Act,** by Margaret C. McCulloch (25 cents); *Sense and Nonsense About Race,** by Ethel J. Alpenfels (25 cents); and *Secking to be Christian in Race Relations,** by Benjamin E. Mays (25 cents).

*The Annual Report** (35 cents) of the Woman's Division of Christian Service *Look on the Fields, White Unto Harvest* is loaded with material which will bring our work right home to us. The June issue of THE METHODIST WOMAN gives a list of articles in THE METHODIST WOMAN and WORLD OUTLOOK which will make such good collateral reading. The list and a file of the articles are like a gold mine from which the rarest nuggets can be secured for this course.

Both of the guides mentioned above give valuable bibliography from which to choose material. Check your public- or church-school library and find how many of the books mentioned are in them. Then, suggest others which may be secured and used by the class members.

* Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

#### STEP TWO

Methods of organizing the class are so well described in materials sent out from headquarters that it isn't necessary to repeat them here. Find out just what you need to do to receive the credit you wish and work toward that goal. It is possible to reach it. Many have.

Why not ask the Spiritual Life Committee to help plan the worship services, planning them in connection with all of those who have responsibility for the course? These services, when based on Jesus' attitude toward race, will be a definite forward step in the study.

#### STEP THREE

This will be a diagnosis of the situation in which we find ourselves. It is necessary to have a complete check-up on our attitudes before we can prescribe an effective cure. Dr. Williams gives extremely practical help in doing this carefully. We must recognize our own limitations before we can make progress which will be effective. The resourceful leader will have no difficulty at this point if she will only study the guides carefully and prayerfully.

#### STEP FOUR

This step can be taken so much more easily if the Study and Action Committee of the society will share their knowledge of community situations when we will study our own community and discover where the "minorities" are and how life is having to be lived by them. We will want to do something about *that* when we know what actually exists, else why study?

If we are members of a minority group ourselves, let us study to see what our best contribution to our community can be, then think of the best way to offer it and make ourselves felt in a constructive way. Let us be sure we aren't victims of race prejudice.

#### STEP FIVE

This will be another mind-stretching experience as we realize that in this day of travel by air the word "neighbor" as Jesus used it means a lot of people. My grand-

### STUDY CALENDAR

**October** —**Begin study, "India"**

**January** —**Begin study, "The Stewardship of Life"**

**February**—**Begin study, "The Christian and Race" (If the Stewardship Study was begun in January, you will, of course, take the course later)**

**May** —**Begin study, "The Christian and Beverage Alcohol Problems"**

**The programs for these months can be used to initiate the studies.**

father took hours to locate his nearest neighbors when he first settled in central Ohio and heard somebody chopping wood in the forest. Now the houses are within easy seeing distance, and I can fly from my home in Indiana to New York in almost the same length of time that it took grandfather to hitch up the horse and make a call on his neighbor. This step will lead us into the life situations of our "neighbors" the world around, and we will find the material collected in step one of great help.

### STEP SIX

This step should be the most thrilling so far. As we continue with our discussions and use the visual aids and written reports prepared on some specific situations, let us pray for imagination enough to put ourselves in the place of our neighbor.

If we are members of the minority group in our town let us use our imaginations to try to account for the prejudices of the majority, and use our minds to try to help them become more Christian in their attitudes and actions. The old saying "sugar catches more flies than salt" works both ways, you know. If they are fearful, jealous, thoughtless, or just plain ignorant, we have a soul-stretching experience ahead to find the most effective way to calm their fears, eliminate causes of jealousy, inject vitamin B into their thoughtlessness and provide the penicillin for their ignorance.

### STEP SEVEN

Step seven is so thrilling because it is the one in which each of our groups will come to appreciate the skills and contributions which the other groups have to make to our community or national life. A display of the art, handwork, etc., of those "neighbors" who make life so interesting for us will help us realize how greatly indebted we are to them. A play, selected by a committee, from the ones mentioned in the guides will make a session to which we will want to invite all of our friends. They will enjoy it if it is well done, and everybody will have a feast which will leave a good taste in the mouth.

### STEP EIGHT

This step depends on what we have found in the preceding steps. "What are we going to do about it?" "What is the value of this study unless some very definite action results?" In the light of the yardstick furnished by our Master through the worship periods and our own study of methods and means, what are we going to do—

1. To cure ourselves of our own prejudices?
2. To be vocal on injustices "right here at home" and on out into the "neighborhood" of the entire world? (Our study should have provided concrete information and incentive to do this most skillfully).
3. To organize, or include in some existing organization (such as a mayor's committee) means for promoting better relations in the labor, educational, and recreational fields of our community?
4. To adequately know and support the program of the Woman's Society, as well as the church at large, with minority groups?
5. To remember to be thoughtful about our meetings and make sure that no person is made to feel unwelcome because of differences due to nationality or economic status?
6. To continue growing and "stepping forward," individually and collectively in this area?

HAPPY LANDING TO YOU ALL!

# PREPARE NOW FOR NOVEMBER ELECTIONS

Very important elections take place next month. The results will have important bearing on events for years to come.

Each Guild should present facts about candidates and issues involved.

THE WHITE HOUSE
WASHINGTON

August 1, 1946

Dear Dr. Nall:

I sincerely trust that the observance of Protestant Press Month in October will result in a quickening of our appreciation of spiritual values in American life.

I desire here to reiterate what I have said before: that the greatest need of this country today is a revival of the spirit of religion. The world has come through a decade in which forces of evil fought to destroy freedom of conscience and every freedom on which our happiness as a nation rests.

These evil forces have been destroyed and today we are a free people enjoying the unity of individual freedom in a democracy. We achieved victory at immense cost, and we can preserve our cherished freedoms, including freedom of conscience, only through eternal vigilance. We must remember always the admonition of the Prophet Micah: "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Very sincerely yours,

Harry Truman

Dr. T. Otto Nall,
President,
The Associated Church Press,
740 Rush Street,
Chicago 11, Illinois.

The Voting Record of Senators and Congressmen in 1945-46 can be secured for 5 cents from Legislative Committee, Council for Social Action, 1751 N Street, N. W., Washington, D. C. This gives "sixteen roll calls on Key Issues in the 79th Congress" and will be very helpful to all units.

Each Guild member should prepare herself to vote intelligently as a Christian. She should be so well informed that she can answer questions of friends and associates.

Much greater attention should be given by citizens to what happens at the polls.

Can the minority groups in your committees vote freely? If not, what can *you* do to improve conditions?

Perhaps members of your unit can see that infirm members are taken to the polls.

Remember the Guild slogan: *Every Guild Member an Intelligent Voter, Voting.*

# Wesleyan Service Guild

*By* **MARION LELA NORRIS,** *Secretary*

## WESLEYAN SERVICE GUILD WEEK ENDS

Rich, unforgettable experiences and valuable friendships have come to many Guild members this past summer in jurisdiction and conference Wesleyan Service Guild Week-End Conferences.

Many of them have been held in connection with, or the week end preceding, the summer school of missions making it possible for members of the Woman's Society of Christian Service to enjoy fellowship with Guild members.

The South Central Jurisdiction Guild Week End at Mt. Sequoyah had three members of the Standing Committee—Mrs. Charles W. Mead, Chairman; Mrs. Adella M. Langill, Vice-Chairman; and Mrs. Roxa Dismukes, Jurisdiction Guild Secretary. It closed with an interracial Guild meeting in Fayetteville.

The Southeastern Jurisdiction Guild Week End enjoyed Miss Mildred Anne Paine; Mrs. Gladys Warden, Jurisdiction Guild Secretary; and Miss Margaret Dodd from the Guild office.

The Northeastern Jurisdiction experimented with five Guild week ends which made it possible for more Guild members to attend than in previous years at Ocean Grove. The Silver Lake (New York) Guild Week End had Miss Hazel M. Drew, of the Guild Standing Committee, and Miss Margaret Dodd. At Northfield, Massachusetts, Miss Helen M. Loomis was the leader; at Jumonville, Miss Marion Lela Norris; at Newton-Hamilton, Miss Mabel Ruth Nowlin and Mrs. Florence Reever; and at Pendle Hill, Pennsylvania, Miss Helen M. Singleton and Miss Margaret Dodd.

The interjurisdiction Guild week end at Gulfside, Mississippi, planned by the three Jurisdiction Guild Secretaries, Mrs. Myrtle Thomas, Mrs. Gladys M. Warden, Mrs. Roxa Dismukes, and Mrs. Robert E. Jones, all of the Guild Standing Committee, and Miss Marion Lela Norris, surpassed anticipation in fellowship and worth-while interchange of ideas.

While the larger number of those registered at jurisdiction and conference Guild week ends could be present only for the Guild conferences, some of the Guild members had early arranged their vacations so that they could remain for the entire school of missions.

The Guild week ends are proving of distinct value from several standpoints. They give Guild members fellowship with other women employed in similar vocations and start fine new friendships. Through these week ends Guild members often have an opportunity to become acquainted with Woman's Society members and to learn more about the great work in which all Methodist women are cooperating. Through working together certain phases of social action can be realized far more readily than through Woman's Society and Guild working independently. Understanding of others and appreciation of the needs and opportunities of others increases with association in a common task.

*Together* we strive to help bring into reality the deepest significance of the words *"Our Father!"*

## ELECTIONS

Many conferences and districts will be electing new Guild secretaries this fall. The Standing Committee is anxious that in all elections the constitutional provisions shall be followed: i. e., the units of the Guild in the conference elect the conference Guild secretary, and the conference Woman's Society of Christian Service confirms the election.

There are two ways in which the election may be carried on. (1) At a conference meeting of the Guilds all units participate in the election. (2) If it is impossible to hold a conference Guild meeting, the conference Guild committee may elect the conference Guild secretary. In either case, the election is confirmed by the Conference Woman's Society.

The conference Guild committee is composed of the conference Guild Secretary, who is chairman, the district Guild secretary from each district, and three members of the Woman's Society within the conference, one of whom is the conference Woman's Society treasurer.

The same procedure is followed in the district Guild election. The district Guild committee is composed of the district Guild secretary, chairman, a representative from each local unit within the district, and three members of the Woman's Society of Christian Service within the district, one of whom is the district Woman's Society treasurer. The district Woman's Society confirms the election of the district Guild secretary.

## RURAL GUILDS

Just because a church or a community is small does not necessarily mean there is no place for a Guild. It is not the size that is the determining factor: it is the *need.*

One of our conference Guild secretaries whose territory is largely rural, states her conviction growing out of her experience: "Often the Guild is more urgently needed in rural towns than in larger places. Three or more churches in neighboring towns may organize one unit and meet on Sunday afternoon, now that gas rationing is off. Frequently the Guild is the only organization which brings them together for fellowship and service. The Guild has proved its value in many rural areas to the benefit of the individual Guild members, the churches, and the communities."

Reports show many units with less than a dozen members carrying on a well-balanced Guild program. Some units are so situated that they will grow in numbers. Others will always be small.

### Younger Employed Women

Last spring a number of young women left school and college and secured their first positions. What did your church survey, made in connection with the year of Evangelism in the Crusade for Christ, show you about these young women? Are they active in the Youth Fellowship? The Young Adult Fellowship? The Woman's Society? If not, what is the Guild doing for them?

Think about those who have left your church and taken their first jobs elsewhere—in neighboring towns—in dis-

tant cities. Ask your conference Guild secretary or the Guild office for the name of a Guild president in their new locations. She will be glad to invite them to the Guild and help them become acquainted. She might even assist them in finding more satisfactory living quarters. Such things have happened!

Remember, also, that there may be very recent newcomers in *your* community who would enjoy the Guild. Check the roll of new school teachers. Keep close touch with the guest book in the narthex of you church. Room registries in Y. W. C. A. and elsewhere may prove illuminating.

### A New Guild

Your Guild may be able to serve these very young employed women. There are times when it is wise to help them organize a unit of their own. Secure an Organization Packet (free from the Guild office, 150 Fifth Avenue, New York 11, N. Y.), study it with a few leaders in this younger group, and assist them, but let them develop their own Guild. Perhaps they will wish to choose a name, the ———— unit of the Wesleyan Service Guild of ———— Church.

### Food for Thought

Have you seen "To Have and Have Not"—"Specter of the Rose"—"Broadway Rhythm"—"They Were Expendable"?

The mother of one of the characters playing in each of these has seen none of them. She is a music teacher, a member of a Methodist church.

These movies have not come to the theaters in her section of the city, and she is not welcome in the movie houses where they are shown.

You see, she is a Negro.

## THE VISION SPLENDID*

**By Bishop Ralph S. Cushman**

**This is our vision splendid!**
**This is our world's one hope**
**Amid earth's devastation**
**For us who dare the slope,**
**For us who dream in darkness,**
**For us who dream of light,**
**Who hold the faith eternal**
**That wrong shall yield to right,**

**That nations build a brotherhood,**
**That strife and wars shall cease,**
**That color lines shall vanish**
**Amidst a reign of peace,**
**That greed and human heartlessness**
**Shall finally give way**
**Before the angels' singing**
**And the Kingdom's glad new day!**

**This is our vision splendid**
**When doubts and fears assail,**
**And hopes and dreams long battled for**
**Are trembling in the gale;**
**Behold our vision splendid**
**Transfiguring the cross,**
**Transforming death to victory**
**And making gain of loss!**

**Dear Christ, our vision splendid,**
**One glimpse into Thy face,**
**One grasp upon Thy mighty hand,**
**Shall stir the world apace;**
**O Son of Man from heaven,**
**O Lord of love and grace,**
**Behold our devastation,**
**Rebuild this human race!**

* From *I Have a Stewardship*, by Bishop Ralph S. Cushman. Copyright, 1939. Used by permission of the publisher, Abingdon-Cokesbury Press.

# BEGINNING AGAIN WITH CHILDREN

***By* RUBY VAN HOOSER, *Secretary of Children's Work***

EVERYWHERE boys and girls are starting a new year in both the public and church schools. Vacation has brought to the children fresh experiences of all kinds—close touch with God's out-of-doors, travel to new places, contacts with friends old and new. Perhaps the family has done more things together than it has in many months past, and there may be on the part of its younger members a new sense of belonging and of security.

Many boys and girls will return to the church school ready for the guidance of a sympathetic teacher.

### A New Year for the Children's Teachers

The secretary of Children's Work and other teachers have also had new experiences. Many have been to training schools, have had the stimulation and fellowship that such summer assemblies afford.

*As the children's secretaries and other teachers face the possibilities involved in this beginning again, are they facing it with a new sense of commitment and devotion, conscious that through a richer stewardship of self, God can do great things in the months to come?*

Such commitment of a secretary and teacher must issue in more careful thought of the work that is hers, better preparation week by week as it is undertaken, and a faithfulness to details as well as to the larger processes of guiding children into their rightful place as members of the Christian world family.

### Meeting With Children's Workers

Besides thinking of her own group of children as the new year in the church school begins, the secretary of Children's Work will want to encourage the teachers to meet together during October *to plan for the year's program of missionary education for the children's division.*

The new missionary materials should be exhibited and examined. Materials chosen, teachers for the Sunday morning and additional sessions selected, and the time and place set for an additional session.

The following may be consulted for suggestions in planning the programs:

1. "Looking Ahead in Missionary Education, 1946-47," by E. Mae Young. *Child Guidance in Christian Living*, September, 1946.
2. *The World Friendship Bulletin*, fall issue.
3. "Missionary Materials for Children, 1946-47," THE METHODIST WOMAN, June 1946.

# Announcing Publications

## 1947
## PROGRAM FOR ADULTS

**"Of Such Is the Kingdom."**
***(Our stewardship for the children of the world.)***

**Ready about November 15, 1946**

The packet contains two booklets—Program Material and Worship Services. (Spanish edition also will be available. Price to be announced later.) 45 cents.

In quantities:
Program booklet, 3 for 60 cents.
Worship Services, $1.00 a dozen.

## APPROVED STUDIES 1946-47

### Theme: India

***For adults:***

INDIA AT THE THRESHOLD. By L. Winifred Bryce. 60 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FOR ADULTS ON INDIA. By Ruth Ure. 25 cents.

### Theme: The Christian and Race

***For adults:***

PORTRAIT OF A PILGRIM: A Search for the Christian Way in Race Relations. By Buell G. Gallagher. 60 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FOR ADULTS ON THE CHRISTIAN AND RACE. By Horace W. Williams. 25 cents.

### Theme: The Christian and Beverage Alcohol Problems

***For adults:***

A PACKET. 50 cents. Contains leaflets especially designed for the study of this problem along with a guide for the leader.

### Theme: The Stewardship of Life

***For adults:***

CHRISTIAN MOTIVE AND METHOD IN STEWARDSHIP. By H. B. Trimble. 60 cents.

### For Your Church School of Missions

THE FINE ART OF USING. By Ralph W. Sockman. 25 cents.

## WORLD COMMUNITY DAY

November 1, 1946

Sponsored by the United Council of Church Women. See page 27 of this issue for further information.

### Theme: The Price of Enduring Peace

Material consists of six leaflets: HOW WE MAY OBSERVE THE DAY; WORSHIP SERVICE; OUR OFFERING; PROMOTING MACHINERY; PERFECTING METHODS; THE WORLD CHURCH—PROVIDING MOTIVATION. Price per set (6 sheets), 10 cents; 40 sets, $2.00; 100 sets, $5.00; 500 sets, $20.00.

## EMBLEM PI

GOLD ON STERLING. $1.50 each ($1.25 ederal tax).
SOLID GOLD. Now available. $3.90 each deral tax).
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## YOUTH PROGRAM PACKET

1946-47, 65 cents

**"Blue Prints for Brotherhood"**

Contains the following:

Program booklet* including twelve monthly programs built around general missionary study emphases for the year, "India" and "The Christ and Race."

"This Is India,"** and a personnel leaflet.

* The program book may be purchased separately for 45 cen
** "This Is India" may be purchased separately for 25 cents. (Se scription and illustration on page 2.)

## FOR WEEK OF PRAYER AND SELF-DENIA

October 25-31, 1946

LEADER'S HANDBOOK. 10 cents each; 6 for 45 cents.
PRAYER CARD. 1 cent each; 12 for 10 cents; 100 for 75 cents.
POSTER. 5 cents.
GIFT ENVELOPE. Free.
"O SWEET AND BLESSED COUNTRY." 2 cents each; 25 for 35 c
A SERVICE OF WORSHIP FOR A QUIET DAY. 5 cents each; 25 for $
AN ORDER OF WORSHIP FOR A QUIET DAY. 2 cents each; 35 cents.

NOTE: Orders for the above literature must be in our offi October 15.

## THANK OFFERING

REJOICE—GIVE THANKS—SING. A Thank Offering service prepa by Miss Annie G. Bailey. Single copy, 5 cents; 25 copies, 35 c 100 copies, $1.00.

THANK OFFERING ENVELOPE. 20 cents per 100.

GIFT BOXES. Attractive blue-and-silver boxes for special offerings society. 1 cent each.

## NEW LITERATURE

METHODIST WOMEN ALONG THE MEXICAN BORDER. 20 cen

A VISIT TO MEXICO. By Elizabeth M. Lee. This gives informati about the work of the Woman's Division in Mexico. It is a person account of the trip Miss Lee made to Mexico. 15 cents.

THE WESLEYAN SERVICE GUILD IN CONFERENCE AND DISTRIC 5 cents.

PRIMER ON POLITICAL ACTION. A guide to women seeking to inf ence state and federal legislation. 15 cents.

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SPIRITUAL LIFE CULTIVATION. Mrs. W. M. Alexander. This leafl constitutes a reprint of an article th appeared originally in "The Methodi Woman." Free.

YOUR WILL. A leaflet which contai forms for bequests to the work of t Woman's Division. Free.

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